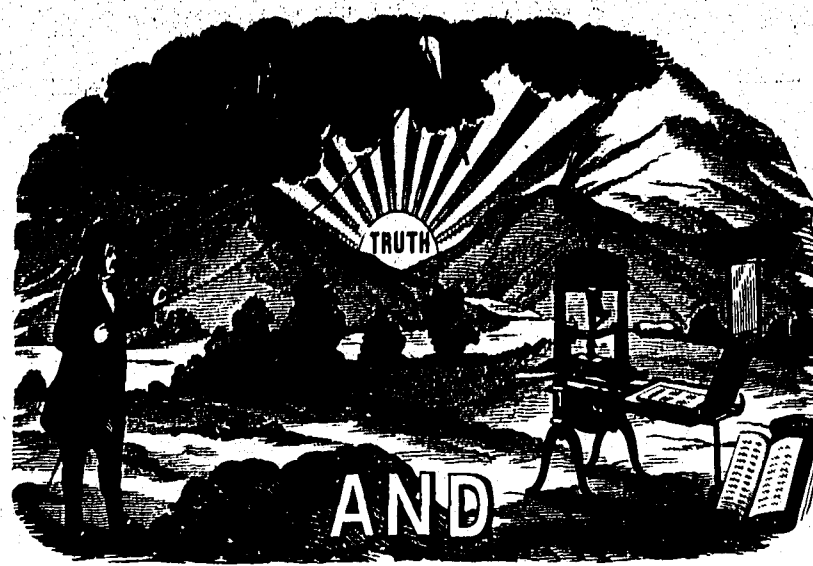


Mind



Matter.

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NO. 37.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

July 28th, M. S., 35.

JUDGE JOHN W. EDMONDS.

It seems to me that you are all right for the present. When looking over my experiences in life, I find, that although I labored long and faithfully in the cause of Spiritualism, I never really comprehended or understood the full significance of the word Spiritualism. Out of many gross and troublesome perplexities, I at last discovered that it was no trick, but a reality, that mediums did not shape or control the communications, but gave what they received. Then, after becoming fully convinced of the truth, or at least of the power of spirits to return and control the human organization, I undertook to place before the people some idea of what the philosophy was, and what Spiritualism contains. But, to-day, I find that I know nothing scarcely, in regard to the divine philosophy. Give me time and space and I will endeavor to change some of the ideas that are conveyed to the world, and teach others to understand what I so little comprehend myself. In the first place men have learned to look to, or rely upon, individuals; and as I was of a strong determined nature, there are thousands of earth's inhabitants, who rest their belief upon my experiences. Let me ask those who treasure my teachings, to learn truth for themselves—to not take everything that I presented to them for their particular guide and faith, for life is full of revelations. Life as it rolls on, gives individuals experiences, hopes, and aspirations that are only characteristic of each individual. The spirit of condemnation that seems to so strongly imbue the human soul, is not right in itself. No one can judge of the experiences of another—no one can understand or know what might have been the forces which operated upon the individual. Let us learn by past experiences to know that a person organized with a strong will-power and impulsive nature, cannot act or be controlled like an individual who is calm, staid, and impressible; and it is well sometimes to have thunder and lightning to purify the elements, to make the conditions for human individuals to exist. Human life in all its variety is intended, in the end, to produce epochs that will bring complete unity among the whole human race. I do not pretend to say that individuals will change and lose any of their identity; but I do mean to say that you will learn yourselves so well, that you will learn to judge one another, and it will be like a complete chain, each link strong within itself, each link a power to do and act. I feel strong and independent simply for this reason. I am surrounded by old friends who have a deep interest in all questions that involve the interests of the whole human family. I ask as a particular favor, in time, when opportunity arises, to give a few ideas that you may present to the world, which may benefit them very much in this grand and noble work. There have been a great many prophecies made, and a great deal said, and some who are earnest in the cause, look with scorn upon anything that does not accord with their ideas of inspiration, or prophecy. Let me say to you, that before ten years roll round, you will hold communication with different planets, and it will be intelligent and entirely satisfactory to yourselves. We are only just beginning to work in the cause—we are only just beginning to understand our power. For a time spirits did not really comprehend the power they possessed—they did not understand that they could mould or improve the destiny of the human race. But when once a spirit becomes imbued with an idea, it works with a will—it selects its subjects and presents to the world everything that, in the end, may benefit or improve a state of society that is very imperfect in itself. If, however, it was perfect there would be no labor for spirits to perform. If there was nothing to be done we would lose our identity. But each individual possessing certain characteristics must move on, and the end of our great labor is but a short distance in the future. Not to say, we will cease laboring, but, when we accomplish one object that will complete the unity of the whole human family, when existing institutions will be battered down, and all men become brothers, then we will have principles to argue about and will ascend higher on the plane of spirit life. My time is limited, but I feel as though I could not depart without thanking you for the work you are doing—I cannot go without expressing my sympathy with old friends. You may subscribe me as Judge Edmonds.

ELIZABETH KNIGHT,
(Bucks County, Penna.)

The poet's mind used to control my hand to write poetry, and to convey the tidings to friends in the distance. It looks to me as though I never understood my mission on earth. I was considered eccentric and strange in my ways; but I was only a medium, not understanding that there was a possibility of spirits returning and controlling a human organization—I was looked upon as being very queer indeed. I did not come to give a long communication, nor to claim that I know more than any one else. I have friends who may perhaps see this communication and recognize me, and I shall feel grateful, if they in some way give evidence of the fact. I am not dead nor unconscious of an existence. I possess all my peculiar-

ities and work for spirits as much to-day, as I did in the past, only I am conscious of what I am doing. You may give my name as Elizabeth Knight. I lived on a farm in Bucks Co., Pennsylvania. I think I have done that all right. Ques. What spirit controlled you to write poetry as you state? Ans. Lord Byron. There were others, but he in particular. Perhaps you might have the opportunity of finding some of my writings. They are still in existence.

BENJAMIN WAMPOLE.
(Baden, Germany.)

A man is here and would like to give a communication, but he is a German and cannot talk English, and he wants to reach his friends in Germany. He says that his name is Benjamin Wampole, and he has a father and mother living in a place called Baden. He is a gentleman about forty-five years of age. He has not been in the spirit life long. He left considerable property, that there seems to be some difficulty about, and he would like his friends to hunt up some medium there, through whom he could give them information. There are very few mediums through whom business communications can be given correctly. He is bewildered, or at least is anxious to reach home, and he cannot give a sensible communication. But he is an intellectual man. Ques. Did he die in Germany? Ans. Yes. Ques. Who is it speaks for him? Ans. I will tell you, but not now.

THOMAS PAINE.

What is progress? I will endeavor to answer that question. We will take you back to the days of the Declaration of Independence, and see what we can see. We see a congregation or assembly of men, who after enduring persecution and undergoing trials beyond, almost, the power of your conception, making up their minds to throw off a yoke that seems to be weighing them down into the depths of degradation. You understand that it takes nerve—it takes firmness of character—it takes a spirit imbued with a sense of justice, to stand out and make such a proclamation. Then I will ask you to look at the condition of the American people at that time and simply pause. Men thought they were free, simply from that declaration; but when you went into their homes and saw their mode and manner of worship, you found that they were nothing but the veriest slaves, confining themselves to superstition and ignorance, unwilling to make one step in advance of what their experiences were at the time. Society was, at that time, more corrupt and contained more pride and a spirit of tyranny, than it does to-day. Yet it had made one step in the onward march. Accordingly, men, through force of circumstances, began to liberate themselves a little, and even the men who founded and made this nation what it is to-day, were looked upon with suspicion then, simply because they could not accept the creeds, and bow to a book that they felt was full of corruption. Let me say to you, that each worker of that time, feels an interest in your destiny to-day. Up out of poverty and tyranny they began to walk. At first their progress seemed slow. They had not the material to work with, and there was much to dampen their ardor, and many men lived to be old, almost disappointed in attaining life's object. Yet, as years rolled on, other men and women became discoverers—the arts and sciences began to develop themselves, and, to-day, after years of toil, you have made a speed which it is impossible for you to realize or the rapidity of the results of a few years of labor. Look at your country to-day—at your facilities for travel—at your facilities for transmitting thought—and at every department of the arrangements of society, and these things seem almost complete and as if there was little more to be done. But let me say that you have only commenced. Your stride is increasing—your power of locomotion is vastly greater than it was fifty years ago; and to the last fifty years you owe almost everything you possess at the present time. Prior to that time the world groped in the dark. We are moving and commanding instrumentalities, with which you will be enabled to move with greater rapidity; and, with a sense of justice in your souls, the conditions of society and individuals will be changed. To-day, you look upon some people as being common—unable to drink from the fountain of knowledge, but in a few years you will acquire knowledge sufficient to know how to impart good gifts to all humanity. Men are not to be blamed for being born ignorant and untruthful—they are not to be blamed for the conditions that surround them—and it is with sorrow that we look upon the condition of the world. And yet, the time is coming when you will rejoice that you live in a period fraught with such deep interests to humanity. Your lives are moving on—you are gaining strength—and let me ask you to work with the same earnestness of purpose in the future as in the past, until success will be felt. You have in your columns an address delivered by me through another organization, and you may judge of my power to control and lead the human mind, when millions of human beings have grown up to what I presented in the past.

[When the above communication was given, the medium Mrs. F., knew nothing whatever about the address delivered through Mrs. Amelia Colby at Neshaminy Falls Grove, and which was then print in our last week's number.—Ed.]

JOSEPH BARAKSTRETCHER.
(Tohickon, Bucks Co., Pa.)

Well, how do you do? I want to put my name in that paper. Just set it down Joseph Barakstretcher. Ques. Where were you from? Ans. I come from Tohickon, about forty miles from here, in Bucks Co. I never knew this medium and she never knew me there. They are all coming. Ques. Have you any friends that you want the paper sent to? Ans. I don't know. Maybe some one will get it there and see my name in it. There are not many of these kind of folks (Spiritualists) there.

ELLA KLINE,
(Nashville, Tenn.)

May I talk a little bit? [Certainly.] I don't know whether there is anybody who will know me or not, for I guess all my folks are in the spirit world. I died in Nashville, Tenn. I had a fever when I was about ten years old. I wanted to come so that I could get strong. You may just put my name down. Maybe somebody will see it. Ella Kline. Ques.—What was your father's name? Ans.—Hiram. This is a nice place, isn't it? [Yes; is it not nice to get back here?] Yes, I feel better. Ques.—Had you brothers and sisters? Ans.—Yes. (You will help them all along. Your coming here to-day will be good for you all. We are very glad you came, Ella.) I would like to tell you a little how they do here. I thought when people died they went to heaven. I find that I have got to learn lessons and do just as I used to do, and I have so many folks to help me. They said this was another lesson I had to learn. [Yes, this was a very important lesson, too.] I like you; you speak good to a body, and seem to want them to get along.

MARTHA WALTON,
(Detroit, Mich.)

I was a Spiritualist before I departed, or rather before I left my body and took on other conditions. I always felt that if I had an opportunity, I would return and give some one the benefit of my experiences. I did not find that being a Spiritualist made any difference; but I find that every act of my life was either treasured up for or against me. Very many people get into an unhappy and desponding condition, and expect, when they die, they will have worse experiences than other people. That is, though they have never done any particular good, or harm, they feel afraid that the future holds something bad for them. I will say to such persons that their physical organizations are deranged. It is not a natural condition of the spirit, for after the spirit is free, if truly conscious of its labor, morally it makes no difference; it is happy and there is nothing to hold it down and cause it grief; but so many people expect to suffer dire misery, if they do not feel they have done a great deal of good. You may say that I am of Detroit, Mich., and my name is Martha Walton. We want people to read our communications, and it will draw them to think of some one who was acquainted with us, and it will be the means of making more acquainted with the subject of Spiritualism. It is a little like the news from Egypt; one gets it and another has to see it, and after awhile it gets where it will do the most good. Ques.—Have you reference to the recent news from Egypt? Ans.—You will hear news from other places, and not only from Egypt, for there is a great commotion, and I know there are many spirits very anxious about it; but the result will be favorable to the independence, or at least the liberation of the human mind. There are some persons who want to hold power all over the world, who will be very much disappointed in their expectations. That is a matter of general knowledge among spirits.

AN UNKNOWN PIRATE.

I would like to know whether I would be permitted to try to give a communication in the paper, because it seems to me there are a great many good people come in here and talk a good bit, and I would like to have that privilege also. I will tell you, to begin with, I don't know that I will give my name, but I will tell you what my business was. I used to be called a pirate, and people hunted for me high and low, expecting to take me dead or alive, or at least there was a price offered for my head; and I want to say that some of the treasures that were hidden, and for which so many persons have been searching, will be discovered before many months. But I want advise any one to go and spend days and weeks searching after treasures, when they are so easily obtained. If you get hold of the right instrument, and touch the mainspring, it is not so laborious; but to know where they are is what is troubling the world now. And I will say to you, Captain, I am going to give you some of the gems hid away by my band. [Should you do so, I promise you they shall be used to advance Spiritualism.] I knew that, or I would not have made you so liberal an offer. I tell you I have got a nice little schooner [alluding to Mrs. F., the medium], and you do not know half the capacity of it. I would like to come in my own garb, but I tell you I like the schooner first rate, and it is not only mine, but it carries some valuable freight some times. Now, Captain, may I tell you first what I think about Spiritualism? [Yes; we would like to know it.] I think it just about as good as anything, Captain. I don't see how you could get anything

better; but I tell you, when you come on this side, you cannot get out until sympathy is close to you. They may talk about the orthodox hell just as much as they please, I think I would rather enjoy being roasted, than to go through what I have. Don't you think I have gotten out pretty bright? I tell you the jewels were hidden for a purpose after all. And another thing, a great many of them did not belong to the people that had them. It did not seem a crime to take them, so that I don't consider I am the only sinner after all. You are done fighting interfering spirits—this schooner [meaning the medium] never carries any but those who will do good. I want to tell you, Captain, you have bold enemies who would have taken your life, but they could not do it. You are going to live until you die naturally. You will throw that body off after some years. I tell you, this is what I have been wanting, for some time, and I could not get a chance. Ques.—How did you find about this arrangement for spirits to communicate? Ans.—We have been working for it for years. Did you think it was a new thing? I just tell you, we have got things so prepared that I don't think it is possible to lead this schooner [the medium] into deep waters or into places of distress; but I tell you what it is, she will take a good many people out of distress. I tell you I don't feel like wanting to get away, but the Captain [the guide in control] says I must. Ques.—Are there objections to your giving your name? Ans.—Yes. I tell you what it is, we have got to work—have got to have ways and means. If I give my name, there are a great many enthusiastic people who would think they know where the treasures are, and would perhaps lose their lives by searching for what they would never get, until we are ready to reveal it.

ELIZABETH PLUMMER,
(A Member of the Disciples' Church.)

I used to work in the church. I had a great influence among my people on account of my religious belief. I tried to be a Christian, or what I understood as a Christian, and I don't see now that I have anything to regret in my life, only that I misunderstood some things, and one of them was in having faith in Christ. I looked upon that power as being able to save me when I left the body, and I was fearfully disappointed when I found that I had no sustaining power after my spirit was free, except the friends who had gone on before me. Yet, I was one of the kind that always made the best of everything, and as soon as I learned that I had to rely upon myself, I began to make very rapid strides, (that is what I called rapid). I was not to blame for my belief—I was not to blame for anything I did—I was always conscientious and did the best I knew; and I could not do anything more. But there are many people who would look upon a communication from me as a word from heaven; and I would ask you to put my name, Elizabeth Plummer. I worked in the Christian Church, which by many judges and societies was looked upon as not being any better than many of the infidel societies. Ques.—Have you controlled this medium before? Ans.—Occasionally, but not to give communications. There was a relative of mine gave one. George Plummer, who was always known as Elder Plummer. He was one of the first workers in our society.

ADA WILMER,
(Chicago, Illinois.)

A great many people want to know of what good Spiritualism is; or whether it is not the cause of a great deal of unhappiness. When the spirit goes into spirit life, if it has the power to see the conditions of the friends it leaves behind, the general conclusion is, that if it sees a friend in distress or suffering, that it will produce a misery so great that it would not have any desire for existence. But let me say that, after the spirit leaves the physical form, if it possesses any intelligence whatever, it learns that every circumstance in life has its uses and its benefits, and it may see its friends suffer and be deprived of almost every earthly comfort. Seeing the result of this condition, they naturally look forward to the time when their friends will reap the benefit of their trials and sufferings; and spirits of a kind, sympathetic and benevolent nature, always hover near the parties, to make the conditions around them as pleasant as possible. There are millions of ministering spirits over the world trying to elevate and make the human family better now. The physical form has so many changes, and there is so much suffering, that it seems as though the time would never come when humanity could be free from physical pain; but let me say to you, that every sympathetic soul is now working to make men and women understand how to place in themselves new life, to avoid all the misery that they now seem to have to endure. It is best as it is, because you gain such great knowledge—that is, knowledge that you so fully appreciate—that if you had never had this experience, you never could have learned or known what life really was. Now, some say that we are unkind to our mediums—that we subject them to many severe trials and misfortunes; but I would say to you, that unless they have individual experiences, and go through all that life contains, we cannot use them to do the good that they will do. We cannot use them to reach every agonized heart, and lift up every weary soul, unless they come into full accord with every condition of human life. We do not desire to see misery—we do not want to see

any one subjected to poverty and distress—we do not wish to see high ambitious spirits crushed; and yet there is a use in all these things. It is to work out the redemption of the human family and I know that you, like myself, would be willing to endure all this, if you knew that, in the end, millions would escape just such experiences through yourself having had to undergo them. Life is indeed beautiful—it is something so grand, and the feeblest of intellects have so varied a field to work in, that little by little they will drop the unpleasant and take on the grateful of life. Life seems dark and sometimes weary, but it is a blessing to exist. It is something so sublime—so grand, that I cannot find language to convey to you the experiences of a spirit who has had such sad earthly experiences and learned life's lesson well. It seems that when the spirit is free from the body, it revels in one continuous scene of light. All that is beautiful—all that is grand in nature, stands before the eye, and you seem to drink in inspiration and joy from every waving breeze. It is, indeed, a pleasure to live, and it is a greater one to die, or what is called dying. Give me but one atom of life, so that I may possess spirituality, and I will be satisfied. As it is, I have experiences and joys that you in your time will have. It is not that I am trying to lure your minds from the duties of life; it is a fact that you will soon learn, that life is a pleasure indeed. You may give my name Ada Wilmer. Ques.—Of what place? Ans.—I lived in Chicago.

—SAMUEL ALLEN.

(Bucks County, Penna.)

How does thee do? I control this medium to say through the channel of thy paper, that I had heard of Spiritualism very often, and had many friends who were Spiritualists; but I did not feel to have any sympathy with anything of the kind. I belonged to a meeting, and I preached occasionally—felt moved to speak to my friends, and I do not wish, really, to change my course in Spiritual development. It was a good belief and I feel as if I would like to retain it; and I don't really know why I come here. But it seems I had hold of the medium before I knew what I was doing. I think the principles of the Quaker Society, are good enough for anybody to live by. It don't make any difference what they are, or where they came from. I have a brother who used to talk to me, and try to make me believe in Spiritualism, or to investigate it, and I suppose I got in here on his account; that is to give him an idea of this life. I would like him to turn his attention more to the meeting and not so much to Spiritualism. It would suit me better; and also the members of his family. There are a great many people whom I would like to have take an interest in the meeting. It is going down. A great many people are getting to be Spiritualists. I would rather have them attend the meeting. Put my name down as Samuel Allen. My brother's name is Charles Allen of Bucks County.

RALPH WALDO EMERSON.

I am travelling in unexplored fields, and I see the wonders of heaven revealed to me, through every passing breeze, and the scene changes as the moments roll on. Down a natural causeway there seem to be immortal souls gliding one after another, making their centre in this room. They seem to be endowed with a spirit of determination making their forces as they come. The scene grows grander and brighter when we see a little child guided by a sublime old patriarch, who revels in the beauty that surrounds it, but naturally it seeks material forces. You look and wonder sometimes why such poor little infant faces should be called to the land of spirit. Did you understand their mission and know the power for good they had, you would cease your wondering, and say "Nature's mysteries are revealed to me." Into spirit life comes many a hardened soul, and stern lips can never reach such a condition; but the infant prattle and innocent mind can unlock the chambers of the hardest heart. Ah! death has vanished from the world, and there is a simple thing called change, that all men look forward to. There is no death, but a revelation of what life really means. Through all ages, from the new born infant to the aged man, each one has been anxious, to contribute a thought that may guide on the way some sorrowing soul. We have just commenced a work of such vast importance, that if we were to explain it to you, you would almost sink with fright. But wait and see what are the revelations that come from millions of souls, and not only your own souls will be refreshed but the souls of the hungering starving multitudes as well. Oh! life; that gem so pure—divine—that men and women possess—that gem which brings the world in action and unlocks the doors to all mysteries. I have not complete control of the instrument I see; but, oh! give me opportunity and I will address you again. Put my name down as Emerson.

HARMON BROWN.

(Augusta, Maine.)

There is at this time quite an excitement among religious societies in regard to the progress Spiritualism is making; or at least in regard to independent thought; and they are devising in their own minds a way to overcome this difficulty. They expect to have God in the Constitution, to make all men bow to certain rules and regulations. Now, it is impossible for people to do different from what they do, and if a person cannot believe in theology, it is impossible for them to do it. And in heaven's name! are you going to compel men and women to believe in what they don't? If that is morality it is a kind of morality that I want nothing to do with. I want men and women to come and reason together, and let each one have the opportunity to be themselves, and it matters not whether they are or are not in error. If they are in error, they will soon grow out of it, and become liberal and free. Compulsory religion is no religion at all; it is only holding people in a position that it is very unpleasant to be in. For my part, I want people to be free. None of your hypocrisy for me. Society is too full of it and I cannot see why people cannot have independence enough to come out and say and be what they are. I am out of patience. You go into a church, and it is sister this and brother that; and if you are not you may go out. You have no right to think only just so. I am very glad that you put down that old Quaker's (Samuel Allen's) communication, for it will do a great deal of good. It will show people how they are held and how they want every body else to be

held. You are doing a great work now, and you may expect the circulation of your paper to increase and keep on until you have so much to do that you will not know what to do, and that is what I want you to have. I was called Harmon Brown while I lived on earth. Ques. Where did you live Mr. Brown? Ans. Almost any place where I could find a place to live. I lived at Augusta, Maine.

BENJAMIN BARR.

(Kansas City, Missouri.)

My name is Benjamin Barr. I lived in Kansas City and died of pneumonia, or that was the cause of the change. I was travelling round. I was a shoemaker by trade and had no relatives or friends that I wish to address, but feel that I would like to contribute a little to the interest of the paper. Ques. Have you been in spirit life long? Ans. Not very long. I find it don't make any difference whether you are a shoemaker or a preacher. When you get to the spirit world you are no more respected than anybody else. I am very glad though, that this is just as it is. I used to think, if I had the making of the world and the people in it, I would make it all over different, but I am very well satisfied now with the way things are. I think that some of my comrades will get this paper. I cannot tell you now the locality they are in, because they change around very much. If I am recognized you will hear of it.

GENERAL FRANCIS MARION.

I wish to speak in regard to materialization. It seems that the progressive world has taken issue on this subject, and some feel it an outrage that it is possible, or that any one should assume it is possible, for spirits to take up elements and form a material body of them. The more sensible of the two parties that have investigated almost every subject, have come to the conclusion that there is a great deal in nature that they have not understood; and they know that they have seen materialized forms and recognized them. They are satisfied that materialization is a fact, and it is well that a few earnest workers are willing to move on in the march of science. Some would say that it is not necessary, as we have such great facilities of hearing from spirits through human organizations that we know all we want to know about Spiritualism. It does not make a particle of difference whether people know as much as they want to or not. I think they will have more knowledge crowded upon them; and it is not worth while, in this city and age, for people to set up their opinions, and want to hold the world in subjection to them; because people have become liberated from one another and begun to learn to exercise their own minds and judgments; and when they see and understand that there is a possibility for spirits to gather up out of the fragments of matter a material form, they will want to see and know more about it. They know that this is not the only object that spirits have. Now, let me say to you that within five years from the present time, spirits will walk with you on this beautiful earth, and demonstrate to you the wisdom that they taught while they occupied the physical form; and the good that will result from this condition will be, that there will be no wrongs committed. I will illustrate this in this way. We will take, for instance, a man who has a large family of children, and who possesses unbounded wealth. Some members of his family may prejudice his mind against others, and he, in his feebleness, in administering justice, really leaves out the worthy objects in his will, and causes them and himself untold suffering after he departs. Now, when spirits possess the power to talk, and walk and mingle with you, if they find they have committed an error, they will rectify their mistakes and be just in every particular. The selfishness of man will decrease instead of increase. Men will have to learn the lesson that they cannot more than live, and if their wants are supplied through a legitimate channel, there is no necessity for anything more; and the hoarded wealth will all be appropriated, and there will then be that condition, or at least that prophecy will be fulfilled (it is within the lids of an old book that I do not reverence), although it was the revelation of a spirit controlling a mind. Then you will have a heaven upon earth, when there will be no doubt about your condition. You will not go to bed to-night feeling that to-morrow will not bring the necessities of life; there will be a perfect system, and the restraint that now holds back the human mind will disappear; and instead of growing old and haggard and worn, you will move on until you cease to use your organization, and you will scarcely know that it has disappeared. The physical form will not go through suffering and distress, but your spirit will walk out without any more change to you than opening that door and going into the other room. This may look to you like a bold and rash prophecy, and one that is hardly possible of fulfillment, but recollect that every word I utter is the truth and nothing but the truth, and you will live to see it. Ques.—Who is the friend? Ans.—General Marion.

Our Position Criticised by a Valued Friend.

CINCINNATI, July 23, 1882.

Editor of Mind and Matter:

In your last letter you asked me to freely criticize whatever I might find needing it in your valued paper, from my stand point.

I had no idea then that I should have occasion to differ, at any time, so widely as I must, with your criticism of Lois Waisbrooker's letter of July 1st, in your last issue.

If I may assume to be a "Dear Reader," I will answer that I do not think Mrs. W. has wasted any time in the clear cut sentences in that communication. In the first part she has paid a noble tribute to Mrs. Reynolds' character as a woman and a medium; and fairly and beautifully squelched the lordly self-conceited Coleman, in a few words which you have overlooked, in seeming eager haste, to denounce in the language of the street, what you term "Woodhullism," in which it seems to me you have not comprehended "Lois's" position nor stated it clearly or fairly. Her plea for the "Fabled Devil" makes her statement and meaning clear, and to my thinking, a grand plea for the evil-minded and sinful people of earth or heaven. Experience in evil-doing should reveal to the sinner, the error of such a life, and if turned into a better course, should have the help and sympathy of good people, to get, or stay, in the better way; and I must say I never saw the truth more elo-

quently and grandly expressed than it is in Lois's good letter you criticize so severely.

While you repel Lois for her following of Woodhull in her advocacy of Liberty and Freedom in their spiritual significance, you speak with becoming forbearance of Mr. Jones, whose life was a forfeit by an enraged husband, who thought he had criminal relations with his wife, whether true or not.

Like yourself, I heard Mrs. Woodhull lecture—and like yourself, "was much impressed with the truth of what she said," and I am surprised to hear you intimate that because "it could not be understood by the average public mind," would be a reason for condemning it. No—no, friend Roberts, let the truth come, "though the heavens fall," yet we know very well that the more we have of the truth, the less liable the heavens are to fall. I can very well understand how Mr. Jones or even Mr. Beecher would like to throttle Mrs. Woodhull in or out of their devotion to anything, whether Spiritualism or their own self-conceit, having "no mind" and but "little matter," who was hurt outside of themselves. If Mr. Jones choose to act out what he considered practical "Woodhullism," and denounce it theoretically, it seems to me his advocacy of Spiritualism, or anything else, would be but little separating the right to love freely every one—in my mind, is a very different thing from the grossly repugnant idea of lechery and lustful feeling, that so easily overcomes the mind and feelings of the libertine, and so I understand Mrs. Woodhull puts it; and so Lois Waisbrooker explains it. Lust is the same mean monster, whether in or out of wedlock.

I hope you will not shut the gates so hard against "Lois," but open them wide and pay her well for writing these good thoughts, for they are only claims for that freedom and liberty that are claimed in nearly every column, and surely every page of MIND AND MATTER, for we like to hear her talk and are benefited by what she writes. Fearing you may overlook it, I will send her a press copy of this hasty letter, so that she may see what one of your "Dear Readers" thinks of what she has written, and trust it may encourage her to write more. I remain your well-wishing friend.

JOSEPH KINSEY.

[If we had no other reason for refusing to allow this "social freedom" tempest to continue to rage in these columns, the impossibility of making myself understood by these, one idea advocates of social reform, that one reason would be more than sufficient. But in addition to that, we have the still stronger reason for such refusal, that they, one and all, seem incapable of making any one else understand what they themselves mean. We think this is sufficiently evident when we see that they find it necessary to say so much in order to amount to so little that is intelligible or practical. We know that we are not understood by either Mrs. Waisbrooker, Mr. Kinsey or Col. Blood, and feel that we are not likely to be. We would suggest to these friends, the very proper idea of reviving Woodhull and Claffin's Weekly, and then all who want to revel in "social freedom" literature, can do it to their hearts' content. Do we ask too much of these "Dear Readers" when we beg them to give us a rest? We have much to do that we feel important, and have no more space than is necessary for that purpose. Those who think they have something more important to do, will have to seek some other avenue for its accomplishment. We do not fancy any phase of "social freedom" that has been thus far put in practice, and we question very much whether there are any other unapplied phases of it that we would fancy any more. In our view, men and women who unite in conjugal relations, owe it to themselves, their offspring and society, to live contentedly and willingly together, if possible, and if not, to agree upon such terms of separation as will be the least detrimental to themselves, their children, or society. Where they can or will take neither of these lines of action, we are in favor of prescribing and enforcing just and equitable measures to secure these ends. Not yet has the time come when we can dispense with the protection of law in the matter of social relations.—Ed.]

Wicket's Island Home.

EAST WARREN, MASS.

The Second Anniversary of the establishment of this Home as a spiritual, educational and health restoring institution, will take place on the 15th of August. Meetings will continue through the week. The subject for discussion on that day will be upon "The reformation of the world through a more enlightened motherhood."

As God in His divine wisdom has ordained that the immortal spirit must pass through the earthly or physical life; that the mother is to the child what the earth is to the plant; and that her physical and mental condition during gestation and lactation must be more or less strongly impressed upon her child; that the foundations for good or ill, are laid in early life; that as the preparation of the earth, and the young plant in early spring time will give a more or less abundant harvest; so also must the training and development of the young children give to the world better men and women in the future. And, as the earth life is the primary school of existence, reason would teach that the conditions of that other life towards which all humanity is rapidly hastening, will be elevated to a higher or depressed to a lower degree by the conditions which we come into, and are surrounded by, while in earth life.

And as men have, by practical knowledge and experiment, demonstrated to what perfection the vegetable and animal world can be brought by mutual interchange of views and experiences, let the women feel the importance of gaining all the information that is possible, concerning the grand laws governing maternity, for

"The hand that rocks the cradle,
Is the hand that rocks the world."

The cars leave Old Colony Depot in Boston for Onset Station, whence carriages take passengers to the wharf, where a small steamer takes them to the Island. Excursion tickets for Onset can be had at greatly reduced rates, at nearly all stations. Terms for room and board will be \$1.50 per day, or \$7.00 per week.

[Specially Reported for MIND AND MATTER.]
Neshaminy Falls Grove Camp Meeting.

On Sunday last I took a run up to Neshaminy Falls Grove to see what was going on. The day was warm and it was very dry and dusty—the fields in view from the railroad looking as though they had been baked; the cattle seeming to have hard work to find enough to eat in fields that ordinarily would have been covered with verdure. In one field a solitary donkey stood in the center, swinging a ponderous tail to keep the flies in motion, while he sadly contemplated the forlorn aspect surrounding him. Arriving at camp, I found a large crowd there, which, augmented by the arrival of the well-filled trains from this city and Trenton, made a respectable gathering of several thousand people. I had not the pleasure of hearing the morning discourse, by Mrs. Shepard Little, but listened attentively to the afternoon lecture, by J. W. Fletcher, of Boston, who confined his remarks to those in attendance who were not Spiritualists. He classed Spiritualism under different heads, and taking the Bible as authority for the correctness of his belief in Spiritualism, explained to them, from their own stand point, why he believed in Spiritualism. If these things were believed by them because they were recorded in the Bible as happening several thousand years ago, without any living person seeing or knowing anything about them, why not believe the same things now, when living people, by thousands, could testify to them? The applause which occasionally greeted the speaker, testified to the eagerness with which he hit the various nails on the head. After the lecture he gave several fine tests from the rostrum, which is a very interesting feature of the lectures of Mr. Fletcher. The tests were all publicly recognized. Mrs. Susie Willis Fletcher, Mrs. Lillie and many prominent mediums and workers in the cause were upon the rostrum during the exercises. The music and singing were attractive and pleasant accessions to the occasion. I had but a short time after the lecture, as I returned to the city in the 6.15 express, but I saw many pleasant familiar faces, and all looked as if they were happy. The tastefully-arranged quarters presented a thriving and pleasant appearance, and from what I could learn, I judged the inquirers after truth kept the mediums present, pretty busy. Take it all in all, it was a pleasant trip, and a delightful change from the hot and sultry city, and as I took my departure, I almost envied those who were permitted to remain. Abbott.

The Wonderful Musical Medium.

BOULDER, July 22, 1882.

Mr. Jesse Sheppard, the world renowned musical medium, has been spending the latter part of the last week in our city. He has been giving sances at the residence of our well-known townsman, Mr. A. J. Mackey. The correspondent of *The Republican* was among the fortunate ones to receive an invitation. That the musical recitations, vocal and instrumental, were grand, would convey little idea to your many readers. No pen or tongue could describe the great musical combination which held the audience in enchantment for more than two hours. At the solicitation of friends, Mr. Sheppard has consented to give a grand musical and vocal concert at Union Hall, Monday evening. A crowded house will greet this greatest of musical prodigies. Mr. Sheppard does not pretend to be a musician, and can only play and sing when the power has taken full control of him.—*The Daily Republican*.

Jesse SHEPPARD, the world-renowned vocalist and pianist, gave an entertainment at City Hall on last Sunday night. We had heard much of Mr. Sheppard's singing and playing but we were wholly unprepared for the grand entertainment of last Sunday night. Without doubt, Mr. Sheppard is one of the greatest musicians in the world. His playing is wholly inspirational, and one is instinctively drawn to the conclusion that he is the medium of some extraneous power. Mr. Sheppard is as modest as he is talented, and makes friends wherever he goes. He will be in Denver this week.—*The Leadville Press*.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sanson Street, Philadelphia; (MIND AND MATTER.)

Spirit Remedies.

PORTAGE CITY, Wis., April 12, 1882.

Editor Mind and Matter:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for seventy-five cents and two 3-cent stamp. Also, any one who will subscribe through me for MIND AND MATTER for one year, I will send them free.

Yours truly,

FRANK T. RIPLEY,

Horicon, Wis.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Previously acknowledged,	\$137 48
A Friend, San Francisco, Cal.,	8 00
A Friend, Philadelphia, Pa.,	1 00

Is It Germane to Spiritualism?

Editor of Mind and Matter:

I have noticed several articles in your paper recently, in which, both editorially and otherwise, Woodhullism was called in question pretty severely. The inference that such articles leave with the general reader is, that theism was anything but what it ought to be. I am not going to write in defence of it as an individualism; but I do wish to say that, knowing as well, perhaps, what so called Woodhullism was, as any lady in the world, I cannot allow the principles involved to be characterized as they are, without at least attempting to correct the errors into which writers fall, respecting them.

I am aware that Mrs. Woodhull took a bold position on the social question, and made its agitation a particular part of her work. Others had enunciated the doctrine of Free Love; but no one before her had taken his reputation, his life, his all, in his hands and gone out to fight for liberty for the affections. Others had attacked the evils in marriage, in the abstract; but no one before her had raised the standard of rebellion against it, as the shield of those evils in the concrete. Others had said that physical, mental and moral diseases were hereditary; but none before her had attempted to make the legal bond largely responsible for their transmission. It is not, therefore, to be wondered at, that the movement came to be called Woodhullism. But now, since Mrs. Woodhull has recanted, as she has a right to do, the doctrines involved cannot consistently bear her name. They must now be simply Social Freedom, which reduced to its last analysis, means the right of the individual to change his love, the same as he changes in other respects that, like love, are not the subject of volition; and this right is just as important as it was before Mrs. Woodhull repented of it. I say important! Is it not so? In what is there so much of weal or woe involved as in the relations of the sexes, through which the race is perpetuated on the earth? The race is made up of individuals. Since the quality of each individual is determined wholly by the character and relations that exist in his progenitors, so does the general status of the race depend upon the general social customs. It is highly important, therefore, that these customs be right—that they be such as will develop the greatest possible good of which the race is capable. Anything that tends to elevate the general standard of the children born, is right, let it be considered ever so enormous. Everything that tends to deteriorate this standard, is wrong, let it be held to be as sacred as it may. Everybody who sees any relations between the mental and moral health and beauty of the seen and unseen worlds, ought to become, and if he be honest, will become an ardent advocate of changes in all social customs that have any unfavorable bearing upon those qualities.

Now, there are only two conditions in the social status. One is Freedom; the other, Slavery. There is no neutral ground. Everybody must favor one or the other. The question is, simply, which is right? Can freedom, which is right in everything else, be wrong socially? The logic of civilization is against any such conclusion. The same laws that govern the physical, mental and moral evolution of society, govern also in its social growth. If it is right for man to think for himself, it must be right also to act as that thought shall determine. The only limitation to such action, compatible with freedom is, that it shall not transcend its own dominion to infringe upon that of another having the same right. When it thus infringes, it is no longer freedom, but despotism. Three-fourths of the propagation of the race, in the highest civilization in the world, is under despotism. Which then? Is social freedom right? Is social slavery wrong?

But when the advocates of social slavery see they cannot escape the logic of their opponents, they raise the mad-dog cry of "Sensualism! Free Lust! Promiscuousness!" thinking thereby to frighten the thoughtless, and intimidate the weak. They forget, or ignore, the fact that their abnormalities are the result of slavery, not of freedom socially. It is true that there are people in the world who are slaves to their passions. But shall one thus born be tied up for life to one who has no passion at all? Shall the public seize hold of an innocent victim and bind her in bonds she cannot escape to do such passion service? Should not the people rather say, "No! She shall be protected against such treatment—we will maintain her freedom." Do they do this? No! On the contrary, they stand by and see the beautiful of earth sink into graves dug by the most unhalloved slavery that ever cursed the earth, and say: "It is God's will."

Social Freedom admits, of course, the right of the sensualist to live his own life; but it qualifies this right by saying that he shall not do it at the expense of another's freedom—he must find willing subjects. Freedom is so far an improvement on slavery that it compels the sensualist to be equal in practice to the male brute that by nature respects his female companion. Marriage ignores all this and commits woman to the mercy of a law-made master.

But we must not forget that freedom sustains the rights of the monogamist as well as of the polygamist. It says to all, "Hands off!" in social as well as in political and religious things. That is all! It no more means promiscuousness than it means celibacy. It would be equally as proper to claim that it advocates the latter, as to assert that it teaches the former. It does neither. It says to each of every grade: "Act according to the best light you have, and leave women free to accept or reject in every instance. And every sensible person who thinks at all about it, knows that it does just this and nothing more. It has no *ipse dixit*."

I am aware that marriage has been invested with a halo of sacredness that would shut out all criticism, upon the plea that everything within is holy. But shall honest people always shut their eyes to the evils that are known to lurk and flourish there? What in fact is marriage? What does it do? The most that can be said for it is that it holds people together who would separate if there were no such thing. Isn't this the whole? Certainly! For all who are united in love, by nature—by God—(and who being thus united "let no man put asunder")—would so remain if there were no law upon the subject; would so remain even if no priest had given his sanction to the union. Let us remember this! For some people pretend to think, if there were no marriage-laws, everybody would be a wanton. What a libel on man created in the image of God! If there is anybody who thinks he believes such a monstrous

thing, let him ask himself, would my mother, my sister; my daughter; my wife, lose their self-respect and innate sense of purity, if there were no legal marriage? and be shamed to silence as the reply forces itself upon him. People seem to be as frightened at social freedom, as they once were at political and religious freedom, but they also seem to have forgotten what an immense bugbear that fright has been proven to have been, and how well freedom works in those two departments.

But what would woman do if marriage were abolished? asks the critic. Ah! That is another question which I am not discussing. I am simply saying that social slavery is wrong and social freedom right. I am just here an abolitionist only. Give the slave her freedom and then her necessities will be apparent, as were those of the negro of the South, when chattel slavery was crushed beneath the tread of the freemen of the North. The advent of social freedom would compel consideration of another problem that is not now thought to have any connection with it, but to which the former is really the key. I mean the labor question. The fact that this question is now agitating the world, shaking monarchies, aristocracies and monopolies to their very centre, as they were never shaken before, is a prophecy that the dawn of a new era, both for woman and the laborer is at hand.

As a Spiritualist, I regret that Spiritualists, as a body, are not humanitarian enough to see that anything and everything in which the interests of the body, soul or spirit are involved, and especially these two questions, are germane to Spiritualism; and that they do not welcome discussion, both in their press and on their platform, on all such subjects.

I also regret that so ably conducted a journal as MIND AND MATTER should get befogged about the relevancy of the social question to Spiritualism, since I have only to look over the columns of any one of its numbers to find the most positive testimony on the subject. In the number that contains the latest fling at Socialism, there is a communication from "George Fox," about the murderer Probst, that tells the whole story better than I can tell it. Turn, reader, to the number of July 23d, and see for yourself if I am not correct. The communications in that number prove conclusively that there are many subjects beside the fact of spirit communication that are germane to Spiritualism.

"Daniel Webster," says: "Individuals look to their own souls and ask, what can I do to perfect myself?" (What more could one do than be born perfect?) "Crush out the spirit of oppression—crush out every selfish purpose," (socially as well as every other way.)

"Charles Sumner" even drags politics into the Spiritual arena, and declares that he is still interested in what is going on at Washington.

"Ellsworth" asserts that the desire for freedom (including social freedom) is so strong in the human breast, that whenever you place a yoke on man (or woman) you necessarily make him wilful and bring out the bitterness in him."

And the editor himself says: "The sacredness of true marriage can neither be denied or disregarded without untold calamities to individuals and society." But he gives us to understand what he means by "true marriage," by saying: "As to what constitutes true marriage, our views are probably as far advanced as the foremost of social reformers." Verily! And yet he continues: "Had we been then ('When Woodhull sought to load Spiritualism with her pet hobby') in Spiritualism, we should have set our face, as we do now, against the scheme to subvert it and make it the stalking horse for cranks."

In the name of suffering humanity, I say, let us thrust aside all the cant about the irrelevancy of anything to Spiritualism in which humanitarian interests are involved, and boldly face every issue, only caring whether we are found on the side of truth and consistency. Let us think more of being right, and less of our reputations, resting assured that we shall never need to "hang our heads in shame," even if we find that our present social status is not the best that can be, and have the courage, as Mrs. Woodhull had, to say so, in no uncertain words.

With the greatest respect,

J. H. BLOOD.

New York City, July 23, 1882.

We are wholly unable to appreciate the respect which Col. Blood expresses for ourself; in view of the repeated insinuations of our inconsistency, cowardice and insincerity, throughout his "Social Freedom" screed, which, though long and labored, contains not one new idea or suggestion as to how the social welfare of humanity is to be improved or perfected. His one-string performance begins and ends with the refrain, "Abolish all marriage obligations and let chaos come, and see what the outcome will be." Mrs. Woodhull sung that song with the assistance of Col. Blood, until they both got so heartily sick of it that to end the matter they turned their backs upon each other as the only mode of relief. We are even more amazed than surprised that Col. Blood should still seek to have his fellow-beings fall into the trap which cost him so dearly. It forcibly reminds us of the fox in the fable, who had, by his imprudence, lost his tail in a trap, and who devoted the remainder of his life to trying to convince his fellow foxes that they would all look as attractive as he did, should they put their tails in similar traps, and lose them. Col. Blood, we trust, will overlook our mirth. As a specimen of the outcome of social freedom, we think that, in his experience, he does not present a very attractive appearance, nor one that will induce others to follow in his footsteps.

In order that Col. Blood may understand what we regard as a true marriage, we feel warranted in stating a few facts of a personal nature, which we ask our readers to pardon. Nearly twenty-eight years ago, at the age of thirty-three years, we entered into marriage with the first woman for whom we conceived a sentiment of conjugal love; she, after some five years' acquaintance, reciprocating that sentiment with the whole strength of a noble woman's nature. She was a member of the Society of Friends, and by the discipline of that religious body was prohibited

from marrying any one not a member of that sect. Feeling that our relations to each other was a matter that concerned ourselves more than it did society or the State, we resolved to enter into an agreement of marriage in writing, in the presence of our assembled friends, and to have it recorded among the public records of the county in which Mrs. R. resided. Without the intervention of priest or magistrate, we thus united ourselves, neither of us ever for a moment having had any reason to regret the bonds of that mutual obligation. That marriage agreement may now be seen upon the Books of Record at Norristown, Pa., perhaps the only duly recorded marriage contract to be found in the State.

We mention these circumstances to show that we are not afraid of our reputation as Col. Blood impolitely and irrelevantly insinuates we are. We must repeat that we will not in any way consent to have Spiritualism loaded down with political, social, or religious questions, that have no especial connection with it. While a friend of reform and progress in every department of human interests, we are not so because we are a Spiritualist. Long before we knew aught of Spiritualism, we were as decided in our efforts and views in favor of reform as we are to-day, and, as a man and citizen, we intend to make our influence felt in that direction as far as possible; but we have learned that the first great step toward reform, is to establish the truth of Spiritualism in the public mind. To that end our efforts are directed in the publication of MIND AND MATTER, and we do not intend by any misrepresentation, taunt, or misunderstanding, to be provoked into the discussion of side issues, which would serve no other end than to defeat the work we have in hand. We trust that in publishing the letters of Mrs. Waisbrooker, Col. Blood and Mr. Kinsey, that we have done enough to show that we have no fear of the consequences of the ventilation of the theories of "Woodhullism," "Social Freedom," or "Free Love," as the *ism* upon which they write may be called. We do not, however, hesitate to declare that we are inflexibly opposed to the abolition of marriage obligations, where those obligations involve the interests of children and the good of society. Those who do not agree with us are welcome to their opinions, and may propagate them as much as they see fit, but not at our expense and that of our subscribers. Are we understood? We hope so.

Camp Meeting in Vermont.

Editor of Mind and Matter:

I am requested by the business managers of our Camp-meeting association to notify the readers of MIND AND MATTER that Vermont is just wheeling into line in the camp-meeting enterprise. The Association was formed last fall and winter, and ground selected upon the shore of Lake Champlain, near the city of Burlington; but during the time required to perfect the organization, it was ascertained that Queen City Park, owned by the C. V. R. Co., and which had already become famous as a popular resort for picnic and excursion parties, could be bought, and it is now the property of the Association.

Queen City Park lies upon the line of the railroad about two miles south of Burlington. There is also a steamboat which plies between Burlington and the Park, the fare for round trip being only ten cents.

The Camp-meeting is to commence August 21st and close September 11th. Able speakers are being secured, to make the meeting as profitable as delightful and interesting. A good choir and band of music will be in attendance.

Men of means who may take an interest in the enterprise, will be glad to know that there are a few shares of stock that can be had, and that each share-holder is entitled to a lot for a cottage. Parties wishing to secure lots for tents or cottages may address the chairman of committee on grounds and tents, Dr. S. N. Gould, West Randolph, Vt.

The officers of the Association are as follows: President—E. A. Smith, M. D., of Brandon. Secretary—O. G. Bugbee, of East Barnard. Treasurer—A. F. Hubbard, of Tyson Furnace. Directors—E. A. Smith, of Brandon.

" Dr. S. N. Gould, of West Randolph.
" A. D. Rood, of Essex Junction.
" L. Webb, of Granville.
" Dr. G. S. Brinson, of St. Albans.
" A. E. Lamb, of West Randolph.
" A. F. Hubbard, of Tyson Furnace.
" Mrs. E. H. Shaw, of Morrisville.
" Mrs. F. E. Bentley, of Jerico.

Further particulars will be given to the public, soon.

Yours for the dissemination of truth,

CHARLES THOMPSON,

St. Albans, Vt.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.] DR. A. B. DOBSON.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. SUSIE WILLIS FLETCHER has met with the most flattering success in her lectures. Her address is 55 West 12th st., N. Y. City.

SEALED LETTERS ANSWERED and our magazine one year for \$2.50 in advance. Address "The Progressive Age, Atlanta, Ga.

The Spiritual Offering is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.50 per year.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. J. H. Rhodes, contemplating being away from the city a portion of the time this summer, would call the attention of the public to the fact that the "Spiritual Remedies" can be ordered through MIND AND MATTER office. (See advertisement.)

The Society which has been meeting at Grimes' Hall, 13 Halstead street, Chicago, Illinois, has been formed into a regular Society, to be known as the Chicago Spiritual Progressive Society, with H. T. Cornford as secretary, and the Society will still hold these meetings at the same place.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

Spiritualists' and mediums' meetings are held in Apollo Hall, 2730 State street, Chicago, every Sunday morning at 11 o'clock sharp. Dr. Matthew Shea, Mrs. Kingsberry of California, Mrs. Elder of Boston, and Mrs. Coman, will describe and give tests, assisted by other mediums. All are invited. A. Bicknell Coman, Chairman. Chicago, Ill., April 24, 1882.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

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It will oppose superstition in every form. Its purpose will be to aid as best it can in feeling mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

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A large subscription list is confidently relied upon in several states on account of the editor's pronounced Liberal views, hence it will not necessarily conflict with any distinctively local paper. 1,000 copies from the date of its first issue, one-half of that number to be distributed in Pepin County.

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**MRS. MARIA M. KING ASSUMES TO LEAD
BUNDYISM.**

The readers of MIND AND MATTER need not be informed that Prof. Henry Kiddle has been through the columns of the *R.-P. Journal*, making out a strong case of inconsistency against Mrs. King, in her present attitude towards assailed and slandered mediums; mainly relying upon Mrs. King's published assertions to justify his condemnation of her present attitude. With the personal issues involved in the controversy between them we are not concerned, and therefore shall take no part in the discussion thereof. Not so, however, with Mrs. King's general assumptions. They concern Spiritualism and Spiritualists generally, and therefore we feel it our duty to notice some of these assumptions. Mrs. King in the *Journal* of July 22d, in her "sur-rejoinder" to Prof. Kiddle, concedes this right on our part, when she says:

"What now particularly agitates the spiritualistic public relates especially to the question as to who are fit subjects to represent the spiritual philosophy—to demonstrate its truths, and its claims on public attention. It is of importance what opinions Mr. Kiddle and I hold on this subject or may have heretofore propagated, since as writers for the press and speakers we are, as far as our influence goes, helping to form public opinion."

We have italicized such portion of the above as we think will amply justify our criticisms of Mrs. King's public utterances. We must, emphatically protest against Mrs. King's assumption that the spiritualistic public is particularly agitated in relation to the question "as to who are fit subjects to represent the spiritual philosophy." We know of no Spiritualist (and we know of many thousands of them,) who questions the fact that spirits alone are fit subjects to represent the spiritual philosophy, and that no mortals whatever (Mrs. King and Prof. Kiddle included) can properly represent that philosophy. Therefore, whatever influence the public acts or assertions, or assumptions, which Mrs. King or Prof. Kiddle, may exert on public opinion, they cannot in the least affect the spiritual philosophy. It is only as the acts of Mrs. King and Prof. Kiddle affect, or are calculated to affect public opinion, as to the truth or falsity—the good or evil—and the utility or injuriousness of Spiritualism, that we care to notice the public utterances of either. After these preliminaries let us proceed to quote Mrs. King. She says ;

"In connection with the paragraph Mr. Kiddle quotes, the spiritualistic public is charged to find out where the responsibility lies for the deplorable consequences pointed out as resulting from the use of sensitives and circles as described. *We have discovered where it lies.* [The italics are our own.—En.] It is with those susceptible persons who, for the love of gain and notoriety, and of a fondness for being petted and looked up to as oracles, will continue to expose themselves to what they know, some of them at least, are contaminating influences, which are poisoning their whole nature—sapping the vitality of their moral and mental constitutions, and making them victims of vices which they would once have abhorred,—with these I say, as well as with that large class that encourage and sustain in their downward career the former class, those so-called mediums, who represent error and degenerate human nature oftener and more than they do genuine spirit phenomena."

Mrs. King has therein assumed, asserted and insisted upon a good deal without so much as stating or referring to a single fact to excuse, much less to justify, such empty and impotent dogmatism. Mrs. King claims that she has made a discovery, but she does not tell us how, where or

when she made that discovery—neither does she intelligibly state what it is she has discovered. We opine that Mrs. King has profited by the example of Mr. Keeley, and has come to the conclusion that the less known about her wonderful discovery, the higher the discoverer will stand in public estimation, and the more profitable the outcome of it. It is Mrs. King's poor excuse for her attempt to blacken and defame Spiritualism, Spiritualists, and Spiritual mediums, that she is herself an avowed sensitive and medium for spirit control, and to the extent that she is controlled by disembodied or embodied spirit influences she is not accountable for her acts and utterances. Otherwise when she charges a large class of Spiritualists with encouraging and sustaining vicious mediums in their vicious practices, she should be put without the pale of toleration at the hands of any person having the cause of Spiritualism at heart. Every man or woman who has not that cause at heart is in no sense a Spiritualist, however much they may profess or pretend to be so. We know of no medium, or "so-called medium," that represents error, not even Mrs. King herself. As mediums, psychological subjects of spirit control can represent nothing, being nothing more nor less than passive instruments of the controlling spirits; and as individuals, spiritual mediums represent nothing but their own individuality. Mrs. King, wonderful as she regards herself as a discoverer, has never discovered this self-evident fact. If she would seek to know the truth more, and dogmatize less, she would not, perhaps, be now giving aid and comfort to the enemies of Spiritualism by her groundless and wholesale accusations of dishonesty against "that large class" of Spiritualists against whom her slanderous falsehoods are aimed. It is bad enough for men like Bundy, Coleman, Davis, and their kind, to engage in that sort of work, but it is simply intolerable when a woman so far foregoes propriety, as to follow their bad example. But let us follow Mrs. King further. She says:

"As far as the frauds which are enacted by operators who use paraphernalia, have confederates, etc., and occasionally confess their guilt when clearly detected,—who can measure the responsibility of those who are instrumental in sustaining the guilty enactors, either through an undue credulity coupled with a mistaken zeal for Spiritualism, or a determination to sustain all claiming mediumship, guilty or not; whatever the consequences may be to the public?"

Again we have Mrs. King, who pretends to be an exceptionally honest medium, assuming that mediums have been detected in using paraphernalia, in having confederates, etc., and with having confessed these facts; and that Spiritualists have sustained the guilty actors. As Mrs. King has not had the fairness and consistency to name a spiritual medium or Spiritualist, who has been guilty of any such detestable conduct, we may naturally infer that Mrs. King knew she was assuming that which had no foundation, except in her self-righteous prejudices and egotistical conceit as to her mental and moral superiority over those whom she would beslime, in order to give her an appearance of moral cleanness that she knows is none to conspicuous. Those who are so ready to blacken the character of others must learn that in this matter-of-fact age that arrogance and pretension amount to nothing when tried by the test of common sense. When Mrs. King will do herself the justice to state at whom her insinuated slanders are aimed, she may claim to be honest, however mistaken she may be; until then she can set up no just claim to honesty or truth. Insinuated slander of others is the meanest and most detestable method of traduction of individual character, and no person having a proper sense of moral rectitude would be guilty of it.

Again, Mrs. King says:

"As to the sentiment that mediums are injured by a spirit being seized, I am well aware that what can be said to negative that sentiment will pass unheeded by a certain class. There is no use of argument, or of presenting any amount of proof, to sustain a proposition where people are deaf and blind to it all. Yet there is a necessity of discussing this question, so that fair-minded people can judge of it. I present my views from the standpoint of a medium, who has had experience in the methods of spirits—been taught many things experimentally that could not be as well learned in any other way. I know that spirits have power to guard their mediums—to so panoply them with their own forces and set a guard about them that intervention for injury from either side of life in seances would be impossible. Knowing their business, as it may be supposed those controllers do who can show genuine, unmixed phenomena, it follows that they will use the appropriate means to insure success in what they attempt, and at the same time preserve the efficiency of their subject. It argues the superiority of matter over spirit, of fleshly man over spiritual powers, to suppose that spirits can be circumvented by intruders, in their seances with their mediums, when they are supposed to have prepared conditions to prove something—to fix the fact that spirit force commands in the world of matter. I have learned mediumship as a power to confront the world and overcome skepticism, by its ability to show its superiority to the methods of short-sighted mortals who would prove it to be imposture. I judge spirits having mediums in charge as I would men here attributing to them sense enough to do the best they can with the forces at their command. The fact that they act with the rapidity of thought, having control of subtle forces which can be moved with a velocity outstripping the lightning, and which are their instruments to use in demonstrating their truths, is proved by their operations in many ways, as passing matter through matter, transporting objects great distances, withdrawing their instruments from danger, and infusing strength into subjects weakened by their processes, etc., all instantaneously."

We need quote no more of this attempt on the part of Maria M. King, who claims to write upon Spiritual subjects by the dual methods of individual reasoning and spirit inspiration, to show how utterly incapable she is of executing the one, or serving the other purpose. Mrs. King does not seem to know the difference between what constitutes a fact and a sentiment. Spiritualists of the class to which Mrs. King belongs, would be glad to render the manifestations of spirit intelligence, spirit power, and spirit return, matters of sentimental intangibility and uncertainty, and do away with all the positive facts that in any way show the absurdity of sentimental theorizing about matters that can only be established by positive and unquestionable facts. Mrs. King does not pretend to have ever been present when a spirit form has been seized by ruffianly hands, and therefore we may infer, has no personal knowledge about the effects upon mediums of grabbing the forms of materialized spirits. Nor does she pretend to have any information from others who have been present at such transactions, or to what the result has been in any one or more instances of that nature. One would have supposed, in view of this admitted personal ignorance of facts which would alone constitute information or knowledge upon the subject, that Mrs. King would not have undertaken to know so much more about the effects of spirit-grabbing upon entranced mediums, than those who have witnessed the murderous effects of such transactions. Mrs. King has written a great deal about spirits and their work, and assumes to possess sources of information, only accessible to a very few favored ones like herself; but in the course of nature she will be enabled to see the wrong of her efforts to justify the assailing of helplessly entranced mediums, by seizing the forms that, for the time, to a greater or less degree, have drained the life-sustaining forces of the mediums from them, and which, if violently prevented from returning to the mediums, would cause death. That this fatal result has not occurred, has been owing solely to the fact that the intentions of the grabbers have been in every instance so far futile as not to utterly destroy the mediums.

We have had the particulars of the results of spirit-grabbing, in the following instances, made public, and in every instance, the effects upon the mediums have been terrible. In England, Mrs. Esperance was nearly killed by the grabbing and holding of a materialized spirit form. For many days she was deprived of reason or consciousness, and has never entirely recovered from the effects of that brutal assault, although years have since elapsed. A form was grabbed at a seance given by Mrs. James A. Bliss, when an aged blind medium, Mrs. Robinson, who was present, was made terribly sick for weeks from the effects of the grabbing. Mrs. Bliss was saved from injury only because the vital force that animated the form had been derived from Mrs. Robinson, and not from herself. The grabbing of a spirit form in San Francisco, at a seance of Mrs. Elsie Crindle, nearly killed that grand, fearless and faithful medium. The grabbing of spirit forms at the seances of Mrs. Markee, of Rochester, N. Y., produced paralysis in that lady, and prevented her from again sitting for years. Mrs. Reynolds, by her treatment at Clyde and Brooklyn, was so broken down in health, that for weeks after her return to San Francisco, she could not undergo the effort of dressing herself without fainting. Mrs. Pickering was compelled to retire for a time, because of the grabbing of a spirit form at Lowell. Finally, her narrow escape from death of Mrs. Hull after the assault made upon a materialized spirit at the residence of Mrs. Dunham in New York city, are more than enough to show that Mrs. King will have to do something more than to theorize and speculate on the power of spirits to neutralize and defeat the devilish acts of mortals, in their attempts to injure and scandalize mediums, before the facts to the contrary can be answered.

It is no credit to Mrs. King, as a woman, or a medium, that she should seek to justify this kind of infernalism on the part of those who are determined to take the Spiritualistic movement out of the hands of those spirit attendants of mediums who have made Spiritualism all that it is, in its influence to destroy and annihilate the ignorance, bigotry and egotism of those who would supplant them, if they could, in their beneficent work of liberating the masses of mankind from the dogmatic dictation of empty assumption and ridiculous arrogance.

It will take something more than the unsupported platitudes of the Kings, the Davises, the Colemans, *et id omne genus*, to relieve spirit grabbers of the criminal responsibility of their diabolical acts. With these foes of Spiritualism and truth, Mrs. King has chosen to take her place, and with them she will have to share the infamy of that which she justifies and approves. We say to Mrs. King that she is in no sense superior to the mediums whom she, without any reasonable excuse, seeks to brand with dishonesty and fraud. A woman who fraternizes with the deadly enemies of mediums and joins them in their work, has no right to ask Spiritualists to regard her as honest, in the pretence that she is a medium or a channel for the spirit impartation of truth. We recommend her to recall and keep in mind these injunctions: "As ye judge, ye shall be judged;" "As ye mete it to others, it shall be meted unto you."

The war of slander and persecution of mediums by so-called Spiritualists must stop, or terrible will be the harvest of retribution they must and will reap. The spirit world have so decreed, and they will not withhold the rod they have in store for those who seek to obstruct them in their work.

THE WICKET'S ISLAND SPIRITUAL HOME DEDICATION.

In pursuance of an accepted invitation from Dr. Abbie E. Cutter, and Dr. John Warren, he: able spirit attendant and guide, on the morning of July 21st, we left the scene of our daily work, for Wicket's Island, in Onset Bay, at East, Wareham, Mass., to be present at, and to participate in, the Dedication of the New Spiritual Home, at that delightful center of combined spirit and mortal effort to promote the general welfare of humanity. Accompanied by a number of congenial friends, who were in full sympathy with Dr. Cutter and her spirit co-workers, we set out to enjoy a week of the truest pleasure and profit, spiritually, mentally and physically. It was a treat indeed to breathe the health laden air that we found everywhere along our route. On reaching our destination, judge of our surprise and gratification to witness the almost magical transformation of the scene which had greeted us one year ago, when for the first time we set foot upon that spirit consecrated spot. There was still the humble quarters, which by spirit direction, Dr. Cutter and her family had provided for their temporary home, but towering beside it was a most tasteful architectural and commodious structure, adapted to the perfect accommodation of from 50 to 75 guests. Everything about the establishment displayed those New England characteristics of cultivated taste, practical utility, and thorough convenience, so combined as to accomplish the greatest good and comfort with the least loss of time and expenditure of effort. To enter the portals of that spirit imbued home, was all sufficient to make us feel that the spirit and mortal worlds were there brought as close together, for the common good of the dwellers of both spheres of human existence, as has yet been attained by the mutual efforts of spirits and mortals.

But what shall we say of the welcome greeting we one and all received from Dr. Cutter and every member of her interesting and intelligent family. It forcibly recalled to our mind the inscription scratched by Robert Burns upon the window of his room at the home of one of his Highland friends, and to ourself we repeated it:

"When Death's dark stream I ferry o'er,
A time that surely shall come,
In heaven I'll ask just nothing more,
Than such a Highland (Island) welcome."

During the four days that we remained at this lovely and enjoyable home, we felt as if surrounded and constantly attended by our invisible friends, who seemed to vie with each other in imbuing us with the spiritual forces that were there concentrated. Each day we had seances for spirit communion at which every assurance was given of the vast magnitude of the success that had attended the labors of Dr. Cutter, in carrying out their plans and purposes, for the general welfare of humanity, that they had in view. Time and space will not admit of our entering into details of the occurrences that transpired at each seance, and therefore we shall not attempt it.

Passionately fond of being on the water, we greatly enjoyed the sailing and fishing in Onset and Buzzard Bays; and the result has been that our face and hands are as brown as if we had sailed through the torrid zone. This was the result of no torrid heat, however, for the refreshing coolness of the spanking breezes that furrowed the breast of those lovely sheets of water, made us all unconscious of the power old "Sol," who, as if to resent our indifference to his heat, flashed his rays from a myriad of wave crested mirrors into our devoted face, as if to show what he could do when he tried his best. The consequence was that like Dick, our canary bird, we are shedding our coat. Not only did we enjoy sailing, but numerous were the jaunts we took with Mr. William Cutter in his safe and convenient steam launch, "The Electric Spark," so-called in compliment to his brother George, who is an accomplished and skillful electrician.

On Tuesday evening, July 25th, a jovial party of friends loaded the "Electric Spark," to enjoy an impromptu illumination of the tower of the new edifice. Mr. Henry Cutter, who was the architect and builder of that beautiful structure, undertook the execution of this interesting display, and most successful was he in his effort. From the flag-staff, a hundred and seventy, or more, feet above the placid water shown forth dozens of Chinese lanterns, the changing appearances of which, as we moved from point to point of the bay, produced a most pleasing effect, not unlike the changes of a kaleidoscope. As these changes would occur cheer upon cheer greeted the ingenious conductor, who could be seen upon his wind swept perch; for be it remembered that while there was hardly a breath upon the water, those beautiful lanterns by their tossing about, showed that a fresh breeze was in operation on the summit of the island, when all around it, there was a perfect calm at its feet. When ten miles away, over water and forest, we could see the stars and stripes waving from the flag-staff of that island Home, and towering high above the whole surrounding country. As we saw that emblem of personal, civil and religious freedom streaming in the breeze, we thought it had never looked more

beautiful to us, for we saw in it more than the emblem of this nation. To us, it symbolized another and grander departure in the march of human progress than was the founding of the institutions of this great and growing nation.

But why detain you with an attempt to portray to you our realization of the importance of the founding of Wicket's Island Spiritual Home? We cannot do it. To us it is the cloud not larger than the hand, that to our eye, in the light of our spiritual experiences, is to grow until it covers the earth, carrying with it the electrical purification which is so much needed to render human life a blessing and not a curse to its possessor.

Although not completed, the Home is in readiness for the reception and most agreeable entertainment of guests, and those who desire to rest and recuperate body and mind and spirit, cannot do better than to make an early visit to this lovely and enjoyable Home. For terms and particulars address Dr. Abbie E. Cutter, Onset Bay, East Wareham, Mass. Or see announcement in another column.

"THE MEDIUM'S FRIEND."

Two weeks since we welcomed the publication entitled the *Medium's Friend*, to the field of spiritualistic work, supposing that we would have its co-operation in battling for the cause of Spiritualism. Already we are made to realize our mistake, and to regret that we took any notice of this spiritualistic sham, whatever. We predict a very brief existence for this new candidate for journalistic oblivion. If it lasts as long as the *Two Worlds* Spiritualistic-sham did, we shall admit that we are a false prophet. We will give this journalistic charlatan the benefit of our columns to ventilate his innate "cussedness," as the most effective way to give him the quietus that he invites. The *Medium's Friend* No. 2, under the headline, "High Toned Journalism," says:

"It seems to us looking from our standpoint, that the abusive terms used by some of our Spiritualistic papers, against each other, looks too much like school-boy's twaddle: 'I dare you to knock a chip off my shoulder,' says one boy, and if the youngster addressed does not accept the 'dare' he is immediately stigmatized as a coward. If, on the other hand, he accepts the challenge, the fur begins to fly, and blow follows blow, interspersed with vindictive, malicious and blood curdling condemnations. Other boys, standing by, enjoy the fun (?) and encourage the combatants. Another party steps in and tries to quell the fracas, and endeavors, by kindly overtures, to make them realize the ridiculous figure they are cutting. He receives kicks and cuffs for his pains; they band together and turn their batteries against him, and, at the same time, keep tantalizing each other.

"It is perfectly legitimate for two or more journals to engage in friendly discussion, and use gentlemanly language, and not such epithets as—well—we will not repeat, which are unworthy of any respectable journal; especially is so when a paper devoted to the Spiritual Philosophy deems and lowers itself in such a manner.

"It is well enough to defend mediums against ungentlemanly attacks, but we only besmirch ourselves in throwing dirt back. There is a way of getting at such parties, and making them ashamed of their actions, without filling a paper full of angry denunciations.

"Our course is marked out, and before many weeks have passed, our manner of doing things will receive the approval of all generous and charitable persons, and, too, without being cowardly."

Such is the only attempt at an editorial in the second number of the so-called *Medium's Friend*. If any "spiritualistic paper" has ever been guilty of anything in the way of hypocrisy, mean and contemptible littleness, shallow cant and mercenary dishonesty, that can equal that irrelevant jumble of twaddle, we would thank any one to point us to it. In view of that specimen performance, we are led to ask who is George R. Moore, and who the spirit band who assist him in defaming journalists and publications that have stood alone in defence of assailed mediums? It will take something more than the name of the *Medium's Friend* to cover up the lurking hostility to mediums that is manifested in every line of that puerile screed against publications which alone have a right to be regarded as friendly to mediums, because of their labors in that direction. When George R. Moore and his "spirit-assisting band" have said or done anything to show that they are in any degree friendly to mediums, they will have some reason to seek to belittle the labors of others in behalf of mediums, and not until then. We have every right to regard those cowardly and knavish insinuations as aimed at ourself, and therefore accept their manifest intention as ample justification in regarding the so-called "*Medium's Friend*," as another device of the mortal and spirit enemies of Spiritualism and Spiritual mediums, under the appearance of friendship, to arrest the progress of the former and achieve the ruin of the latter, all other resources having failed them. Again we ask, who is George R. Moore? What has he ever said or done in behalf of any assailed and traduced medium, that entitles him to put himself forward as the friend of mediums? The very name of the paper shows that George R. Moore thinks to make use of Spiritual mediums to float the journalistic sham which he has held out as a bait for their acceptance. The questions which such editorial performances, as the above, provoke are; first, are not George R. Moore and his spirit band more knaves than fools? Second—are they not self-convicted hypocrites and humbugs? Third—is it possible that any person can be deceived by such manifest journalistic charlatanism?

George R. Moore thinks it gentlemanly to insin-

uate slanderous falsehoods against those whose shoes latches he is unworthy to untie, and is fool enough to think he can profit at their expense by such barefaced impudence. We warn mediums against this enemy, whose only disguise is the title he has given his paper.

It is a well known fact that we have no respect for John C. Bundy and his Bundyite organ, the *R. P. Journal*; but we regard them as honor itself when compared with this *Terre Haute* spawn of all that is hostile to Spiritualism. Let Spiritualists everywhere show their contempt for this kind of warfare on truth, and let such sham friends of mediums sink into the oblivion to which they are inevitably destined. Put an end, by all means, to all trifling of this kind with the defence and propagation of Spiritualism. Is or is not George R. Moore a Jesuit? When that question is satisfactorily answered, we have a few more that may be in point. It is a great pity that Spiritualism must be made to answer for so much that has no relation to it whatever. Surely this state of affairs will not always last. The *fool brigade*, though anything but numerous among professed Spiritualists, needs thinning out badly. George R. Moore may, after all, serve the useful purpose of Spiritualistic sewerage, and may contribute to drain away some of the remaining Spiritual hypocrisy that John C. Bundy has failed to divert from Spiritualism.

If the *Terre Haute* Spiritualists are wise, they will call a halt to George R. Moore's adventurous proceedings. They cannot afford to tolerate much of that kind of knavery.

A REMARKABLE AND IMPORTANT SPIRIT WARNING.

The following remarkable communications were given through the mediumship of Mrs. Adeline M. Glading, of 1710 Francis street, this city; and were written upside down and from right to left, making it necessary to use a mirror to read them. The first communication was given on June 22d, and was intended as an introductory message to a series of similar messages to be afterwards given. It was as follows:

"I am not used to this medium, but will try to do the best I can. I have a confession to make, and hope to be of use to the world yet, so as to atone for some of the wrongs done while on earth. You do not know me, but I am not ignorant of many things now occurring daily. I passed away from this scene of sorrow long ago, and was thoroughly imbued with self and a mistaken theory of which I was the medium of promulgation by my daily teachings and example. I am now trying to learn, and by knowledge and love to God and my fellow-man, to do something to make good the many wrongs I have done while here. I do not desire you to make public all I say to-day, but if you will allow, I will use the power God has given me, through this medium, to write some of my history and also facts for publication. I know of many abuses the Catholic Church is practicing every day, and also of movements now in progress to injure the cause of freedom and free thought. I, too, was a bigot, but, through the loss of what I held most sacred, I learned to look to others beside myself, and so saw the mistakes I had made. And now, by your kind permission, I will, at some length, explain some of the errors daily and hourly pressed upon the people, who would do better service to God and themselves by being educated to exercise their reason. I am writing this under greatly adverse and trying circumstances. You have no idea how many would hok me away from this open acknowledgment of my errors. But this is my first effort, and I have promised a mortal being that I would try to do good, and God, helping me, I will. I can tell you much that will be of use to you; and although this is only an introduction of myself to you, and I have taken much of your valuable time, yet in the future I will repay you."

A week afterwards the same spirit again controlled the medium, Mrs. Glading, who, by the by, is a most remarkable and promising sensitive, and wrote in the same manner, from right to left, and inverted, the following most pregnant communication:

"I have discovered that true religion does not require a man or woman to seclude themselves from the world to avoid the temptations surrounding each individual. Our passions and our nature accompany us where ever we are, and the walls of a cloister cannot sanctify or redeem us from ourselves.

"I was born in 1641, and through a life of sorrow and disappointment, I came to think it best to live a life of self abnegation and chastity. Believing in the religion of my country and in the maxim, '*Poverty non e vizio*,' I voluntarily and of my own free will entered a convent and soon became the abbess. After a short season of power and self-denial, I passed away from earth, not realizing the real facts, but still wishing to control and govern others, over whom I held sway. I found myself in just as dark and unhappy a condition as when I was still in the body. I tried hard to convince myself I was, and had been, in the right; but found not the Saviour whom I hoped to find so near. Yet believing myself to be in a state of purgation, I prayed for light, hope and absolution. So time rolled on. I realized I was a spirit but did not think of any other way of salvation than that of the Roman Catholic Church. I tried hard to make people see as I did, and if they did not, I thought they were lost to all eternity. The only thing that seemed strange to me was, that only those of my own faith seemed to be in this state of doubt, while those who did not seek for Jesus were just as happy as I, if not more so, for no thought of the Day of Judgment seemed to trouble them. I then cast about to find out the reason why this state of things existed; and came to this conclusion, that we were all wrong—that I had not met one single soul who had found perfect peace; and now, in this maze of conflicting doubts and fears, I controlled a medium's lips to speak for me, and asked questions, which I, on earth, would have scorned to do. I asked this mortal how to know the right from his standpoint, and he told me to seek for others good, and happiness would come to me, (God, whom I do not see, perhaps will help me).

"As soon as I had realized my new position, and thought over the whole experience I had undergone, I found that liberty of thought, exercise of reason, and freedom were more conducive to man's emancipation than all the training that superstition and bigotry can accomplish. Therefore, the fact of schools being governed by a sect that compels the reading of books and prayers, and certain formulas previous to the order of instructions for the day, thereby imbuing the young mind with a religion which forbids the free exercise of thought, cannot by any possibility be the right way to establish or preserve a free and equal government.

"This is the beginning of a serious evil which is now slowly being brought into the bosom of this country, which has opened its arms to receive the down-trodden of every nation. I have been by the side of one of the most learned of Roman teachers, and felt the slow and insidious dropping of seeds which fell from his lips to the youths of the 'True Church,' in which he proved to them that this country belonged to them and their successors, and that the heretical dogs must in time be suppressed, and give way to the true and rightful heirs, who in time shall rule in their stead.

"So, little by little, you are letting a great and tragic result warm and grow in your midst, without feeling a presentiment of what is coming. Slow but subtle teachings of a powerful force are gradually warping the minds of the young to look forward to establishing a grand foundation for 'Mother Church,' having laid the corner-stone in the building of convents and schools, and preparing the cement by placing a silent (for the time only) cardinal in place, and step by step advancing in the government. These and many other things are all unobserved by the people who are more interested in temporal matters; but they will surely show in time the deep laid plan of popes, bishops, priests, and secret orders. I see the evil growing and try to warn the unsuspecting people of their danger. I, as a spirit, see more than is apparent to the outside world. So, after this lengthy introduction of myself, if you will permit me, I will, from time to time, control this instrument and speak of some interesting facts. In the course of my conversation, you shall find most of my history unfolded; but until you invite me to speak more fully let me only sign myself your friend.

"Known in earth life as Father Alberti, Abbot of Corpus Christi."

A week later the writer had a sitting with Mrs. Glading, during which she was controlled, while entranced, by the same spirit, who gave many detailed facts, to show the designs and plans of the Roman Catholic Hierarchy to ultimately obtain ecclesiastical control of the United States Government. He referred with especial emphasis to the significance of the installation of an American Cardinal in the City of New York, in the person of Cardinal McCloskey. He said this was only the first step in a settled scheme to transfer the Pontifical Government to this country, and that it would not be long before a second cardinal would be appointed on American soil, and that the appointment of a third would be made at no distant day. We were requested to note particularly this prediction as well as to seriously take into consideration the designs that were behind these measures. Not long have we had to wait for the fulfillment of the first prediction, as the following item of news clipped from the *Sun* (New York) of July 27, 1882, shows:

"A NEW AMERICAN CARDINAL.—ARCHBISHOP FECHAN TO BE ELEVATED TO THAT HIGH OFFICE.

"Chicago, July 26.—A private dispatch from Rome to-day announced that the Most Rev. John P. A. Feehan, Archbishop of Chicago would be created a Cardinal at the next Consistory. It is not expected that the official notification of the Archbishop's elevation will be received for some time, but there is no doubt as to the truth of the message which arrived to-day. At the house of Vicar-General Conway, it was stated that there will be no changes of any importance following the election of Archbishop Feehan as Cardinal. He will still remain an Archbishop, and will probably retain his council as it has been in the past. Until some more authentic information arrives, the Archbishop will remain here attending to his duties. His title and designation will be Cardinal Archbishop of Chicago. Cardinal Feehan will be the second American raised to that dignity. When the Consistory meets and notice is received by Archbishop Feehan of his election, he will probably start for Rome, where his induction into office as Cardinal will take place.

"The appointment is considered a recognition of the metropolitan position of Chicago and a compliment to this city of the highest character. There is no organization so astute in discovering the growth and progress of nations and localities as the Church of Rome, remarked a prominent member of that Church this afternoon, and in the nomination of the Archbishop of Chicago to a Cardinalship, she is recognizing, and recognizing promptly, all the extraordinary development of Chicago as the future metropolis of the new world. So far as the Archbishop is concerned, the nomination cannot but be considered as a recognition of his high character as a man and his eminence as a prelate."

There are several very significant points about that, evidently authorized, Roman Catholic announcement that should arrest the attention of all friends of the free and non-sectarian institutions of this country. First—the fact that this appointment to a Cardinalship on American soil is declared to be merely a present formality that will in no way change the official relations of the appointee to his bishopric; and therefore, ostensibly gratuitous and unnecessary on the part of the Roman Pontiff. Second—that it is made with the confessed purpose of a pontifical recognition of the prospective destiny of Chicago to become the metropolis of the New World and the centre of Roman Catholic sectarianism. Third—the fact that Roman Catholic American citizens regard the nomination of a Cardinal on American soil, by the Pontiff of Rome, as "a compliment of the highest character." We do not hesitate to declare our determined opposition to these insidious encroachments on the part of the Roman Catholic Hierarchy, on the domain of free and untram-

meled religious, mental and personal liberty, as fraught with inevitable dangers to the rights, interests and safety of the American people. We will not cease to watch these encroachments, and, regardless of consequences, will sound the alarm at every step, that these priestly enemies of American institutions may take in carrying out the schemes, on the execution of which they seem bent. It is not the least significant fact in this connection, that spirits who have been themselves thoroughly indoctrinated in the soul-crushing tenets of Roman Catholicism, but who have, as spirits, realized the wrong and injustice to which they had been parties during their earth lives, and even for centuries after they became disembodied spirits, are coming back and doing what they can to arrest the growth and extension of an evil which they themselves helped to propagate. We well know that Roman Catholicism can never dominate in the government of the American people; but we just as well know that its hierarchy intend that it shall and will attempt to have it do so, as we are that the slaveholders were determined to govern the country, or, failing in that, to destroy the Union. It is not right for those who are determined that no priesthood shall dominate in this country, to stand listlessly still while measures looking to that end are being carried on. Silence on the part of the friends of republican government will be regarded, by these invaders of American liberty, as consenting to this priestly invasion, and make the final settlement of the issues thus raised all the more terrible in its consequences.

We have in hand a number of facts, all pointing in the direction of Father Alberti's warnings, which we will publish as opportunity offers. It shall not be said that no American paper has the patriotism and devotion to American liberty, and the fearless independence to challenge and defy these encroachments of a foreign hierarchical power upon American soil. Modern Spiritualism, as it is promulgated from the spirit side of life, is the natural foe of all religious and ecclesiastical tyranny, and as its uncompromising and consistent advocate, MIND AND MATTER will be in the forefront of the movement which will see that no priesthood shall stand between the people of earth and their right to seek and find their happiness without let or hindrance from any quarter.

An Old and True Spiritualist.

GRAND RAPIDS, Mich., July 25, 1882.

Editor of *Mind and Matter*:

We have been very much interested in Mrs. Sawyer's seances for spirit form materializations, and a number of our skeptical people here have been convinced of the return of their loved ones. I had the pleasure of seeing my beloved spirit wife three different times, and fully recognized her—she clasping my hand affectionately, and each time giving me a loving kiss, as she had done before at *Terre Haute* through Laura Morgan, Mrs. Stewart and Mrs. Hurst as the mediums. I had every opportunity of testing them in various ways. I have seen spirit and medium walk out of the cabinet together—have been in the cabinet with them—have had the spirit hand of my wife in mine whilst the medium under her control was talking to me and holding my other hand. I have seen my wife dematerialize away as I held her hand in my own, while a light was burning so that I could recognize her features as she gradually dissolved away. This was at Mrs. Stewart's. I have witnessed a number of times, the same wonders at Laura Morgan's, when she was living at *Terre Haute*; and also at Mrs. Hurst's during my visit of last winter. I, therefore, do not hesitate to declare them one and all to be good and genuine mediums; and I will defend them in life and death against all the assaults of their enemies, let those enemies be whom they may.

I am an old pioneer in the West, having lived fifty years in its forests and on its prairies; and have been a Spiritualist for twenty-seven years, made so by experimenting at my own house. Now, I wish to write a few words in favor of our sister, Carrie M. Sawyer. She has been tested, here, in every way that skeptics could devise. Her mouth has been covered and closed with sticking plaster; her hands and arms and head have been bound by ropes which were passed through holes in the cabinet boards, and knotted on the outside, making it impossible for her to move from her seat. I have been permitted to sit with her in the cabinet, and know that she did not move from her seat while the lively little spirit Maude, with Elam, another of Mrs. Sawyer's controls, were talking together inside the cabinet. She has also had black mittens drawn over her hands, and sewed over her black dress sleeves—the spirits coming out with beautiful white arms and in pure white dresses.

I would recommend Mrs. Sawyer to our friends everywhere, for she has been outrageously abused by those calling themselves Spiritualists, as well as by skeptics.

Little Maude and Elam, members of Mrs. Sawyer's band, send their regards to Gen. Roberts, and thank him for his brave defence of mediums. Truly yours for the cause of truth and progress.

BENJAMIN LEWITT.

MICHIGAN State Association—Annual Camp-meeting.—The fourth annual Camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held on the fair-ground at Lansing, commencing on Friday, August 25th, and closing Monday, Sept. 4th. Owing to other engagements, the Secretary will be unable to give his personal attention to the meeting, and Miss J. R. Lane, 312 Woodward avenue, Detroit, has been appointed corresponding secretary for the occasion. In view of this meeting, the appointment for a camp-meeting at Ionia in August has been canceled.

S. B. McCracken,

Secretary.

Detroit, July 23, 1882.

J. WM. FLETCHER AND OTHER MEDIUMS AT LILY DALE CAMPMEETING.

In the last week's *Journal*, Lyman C. Howe, in speaking of J. Wm. Fletcher in his report to that "sheet in which he had been so vilely and cruelly traduced by Col. Bundy, two years ago, says:

"J. Wm. Fletcher surprised and disappointed me in his lectures. They were full of points, valuable suggestions, common sense, wit, logic, and spiritual truth, so presented as to impress his hearers with the force and reasonableness of his religion. His tests were remarkable, covering the most ground, and combining the most evidence in a short time of any I have ever met. His private sittings were also very satisfactory to skeptics. I do not see how any one can escape the proof or doubt the source after witnessing what he did at Lily Dale."

"The mediumship of Mrs. Mary Andrews, of Moravia, N. Y. * * attracted much attention. Many claim to have seen and talked with their friends face to face, in her seances, and to have received conclusive tests of identity besides the personal likeness. One peculiar double test should be put on record. Juliette Manly, of Erie, Pa., who for years was widely known as a remarkable writing medium, presented herself to friends in the seance room and informed them that she was going to the hall to try and show herself and give her name to Mr. Fletcher. Also a lady well known in this place as Nettie Tenant, who passed away last Spring, came several times to her parents at Mrs. Andrews' seances, and in answer to a mental request of her mother, came up to her, laid her hand on her head in the old familiar way, and used the identical words she was wont to use to her mother in the sick room. She also, at the same seance, with Mrs. Manly, announced her intention of going into the hall to try and give her name to Mr. Fletcher. The seance closed and the curious recipients of these messages followed immediately into the hall, where Mr. Fletcher was then speaking. He soon concluded his lecture and sat down, while Mr. Richardson sang exquisitely sweetly, and the room seemed to blossom with melody. At the close of the singing, Mr. Fletcher arose and immediately described a presence which was readily recognized as Mrs. Manly, by all who knew her, and then gave her full name and earthly residence, and then immediately gave the name of Nettie Tenant, of Fredonia, N. Y. I knew them both, and his description was accurate. Mrs. Manly also gave a very touching and characteristic communication to her friends who cared for her so kindly in her last sickness, and the medium saw her hand a purple scarf to a lady whom, he said, seemed to be connected with her very intimately, and to whom she expressed deep gratitude. Mr. Fletcher did not understand what this purple scarf meant until informed that her last and very painful sickness, was at the home of Mrs. Purple, in Laona. A score or more of these striking tests were given in such a way, and with so much to ratify them, that it would be interesting to many to see them on record. These covered a range of territory embracing Erie, Pa., Buffalo, N. Y., Limestone, Salamanca, Ellington, Jamestown, Charlotte Centre, Corry, Pa.; Dunkirk, Fredonia, Laona, Ripley, Mayville and Cassadaga. It was a complete success in every particular, and the medium a total stranger in this county, as in all western New York. Carrie E. S. Tving also gave many satisfactory communications and tests. The mediums seemed to have enough to keep them busy, and Mr. Fletcher turned away a score or more, unable to give them a sitting. Mrs. Andrews could not sit for all who applied. Henry B. Allen unexpectedly put in an appearance, and the rush was such that many were turned away unable to get in. As he sat in the circle, joined hands with the rest, while lights were whirled around the room, the dulcimer played with skill and power, hands manipulated, voices talked and messages were written; no one seemed to question the genuineness of the phenomena. I did not attend his seances. I know these manifestations are real, materialization a sublime fact, and mediums and mediumship the agents of the most marked and glorious revolution that ever shed its prophet-light upon the world."

Would that we could have stopped there! There is so much of a hearty and unqualified Spiritualism in that kind of talk on the part of Mr. Howe, that we were ready to cry out bravo! bravo! But as if alarmed at his proximity to true and consistent Spiritualism, he imitates the crab after this humiliating manner. He continues:

"And in spite of all the frauds and foes that have made these the times that try men's souls, there is an army of strong, true mediums who are doing a great work against the slavery of ignorance, superstition, and materialistic dogmatism, and I welcome and bless them with all my heart. But I do not think it necessary to waste time and money in experimenting with mediums who insist upon such conditions as any mountebank can accept and duplicate all their phenomena, thus leaving the investigator as doubtful after as before witnessing the manifestations."

But for this specimen of innate Bundyite indirection, we would have had nothing but words of commendation for Mr. Howe's constrained testimony to the integrity and success of the mediums at Lily Dale campmeeting; but like the naughty cow, he kicked over the pail after filling it to overflowing with the milk of truth and fair dealing. We congratulate the managers of the Lily Dale Campmeeting, that they have been so successful in bringing spirits and spirit mediums to the front as a leading feature of the operations of their undertaking. We congratulate the mediums that they have succeeded in compelling a confirmed Bundyite, like Lyman C. Howe, to testify to their integrity and complete success. We congratulate Col. Bundy that he could so far forget his chronic enmity of mediums as to permit Mr. Howe's reluctant testimony to be published in the *Journal*. And especially do we congratulate J. Wm. Fletcher, that his unsurpassed claims as a lecturer and test mediums have been so unqualifiedly acknowledged in the same columns which were so freely and unscrupulously used, two years ago, to destroy his usefulness in the cause of Spiritualism. Mr. Howe has not said one word in favor of any of the mediums he has mentioned so favorably,

that we do not know is richly deserved. In view of this late manifestation of conscious injustice on the part of the *Journal*, we accept the truth of the couplet,

"While the lamp holds out to burn,
The vilest sinner may return."

EDITORIAL BRIEFS.

DR. ANNA M. TWISS, will speak at Neshaminy Falls, August 11th, 12th, 13th, 15th and 17th.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

PARTIES wishing first class lodgings in the city during camp-meeting, can find the same at Mrs. A. M. Maxwell's, 1208 Mount Vernon street.

A. F. ACKERLY writes us that he will return East for the summer months, and all communications can be addressed to him at 591 Fulton St., Brooklyn, N. Y.

We are informed that Mr. Harry Powell, the celebrated slate writing and physical medium, of Philadelphia, will be at the Cassadaga camp meeting, August 12th.

DR. HORACE M. RICHARDS, magnetic Healer, has concluded to remain in the city a few weeks longer, and will continue his professional vocation, healing the sick, and can be addressed at 259 North 9th street, Philadelphia, Pa.

ALFRED WELDON, president of the 2d Society of Spiritualists of New York, writes us that Mrs. Fletcher has consented to occupy its rostrum the five Sundays of October, if her health at that time will permit.

REMEMBER the Children's Progressive Lyceum at Thompson Street Church, (Second Association of Spiritualists of Philadelphia) between Front street and Frankford Road, every Sunday afternoon at 1 o'clock. Conference and circle combined at 3 o'clock. All are invited.

We would call attention to the advertisement of Mrs. Dr. Sarah Parker the English lecturer, and from our knowledge of the lady's powers, we think her simply able to profitably entertain those who may secure her services.

A. F. ACKERLY, the materializing and physical medium, contemplates another tour through the Western States. Parties desiring to secure his services, can make arrangements by addressing him at 591 Fulton St., Brooklyn, N. Y.

DR. J. W. WOODWORTH, Vicksburg, Miss., wishes to acknowledge the receipt of two dollars from Joseph Kinsey of Cincinnati, Ohio, and also two dollars sent through the office of MIND AND MATTER, one from a lady in Philadelphia, the other from Mrs. Ann Smith, Holyoke, Mass. Any contributions sent to the Doctor in his distress will be thankfully received and promptly forwarded.

P. L. O. A. KEELER, will be at Cassadaga Lake Camp Meeting, as will also A. Rothermel, both well known physical and test mediums. Mr. Keeler is authorized to take subscriptions for MIND AND MATTER, which, with its voluminous and instructive message department, should be found in the home of every Spiritualist in the country.

CAPT. MATT CLARY and wife, of Kansas City, Mo., were present at, and important factors in, the Dedication services at Wicket's Island Home, where they, with their daughter, are spending a few days. The Captain is a genial, whole-souled man, and one of the most active workers in the State of Missouri, where he has long been known and loved as a fearless champion of Truth and Liberty.

We would invite attention to the advertisements of C. P. Longley. We have heard Mr. Longley sing his new songs advertised in another column, and they should be widely circulated among Spiritualists, as there is no feature in Spiritualism that needs more remodelling than its songs and music, and we hope Mr. Longley will be patronized as the merits of his works demand. Mr. Longley's whole soul is absorbed in Spiritualism, and it pours forth in his songs, as did the piety of David of old, to the delight of those who are in sympathy with his musical inspiration.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 905 Wood street, Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor is about to start private developing circles, arrangements for which can be made by addressing him at 905 Wood street, Philadelphia, Pa.

We are delighted to know that Mrs. Davis, the beloved wife of our kind and noble hearted friend, Mr. John Davis, of Haverhill, Mass., is

rapidly convalescing after her critical illness, and that her entire recovery is anticipated by her friends. As we write, before us upon the wall of our sanctum, is the portrait of our friend, whose very look is one to cheer and bless us in our work. To have the sympathy and kind encouragement of such friends as he, makes our heaviest burthen light and our heart bright and joyous with hope and confidence. We regret that we will not meet our friend at his hospitable cottage at Lake Pleasant, as we did one year ago, when he and his affectionate foster son, Dr. W. L. Jack, the grand Spiritualist medium, made us so welcome there.

FIRST SPIRITUALIST SOCIETY of Omro, Wisconsin to the Spiritualists and Liberalists everywhere:—We are in need of about \$250 to pay our indebtedness and finish the interior of our hall, which has cost nearly \$3,000. Knowing that "where the treasure is," or in other words, the power of psychology, we would ask the friends throughout the country, to send immediately such sums as they feel able to give, to either Wm. R. Pettengill or myself, as we desire to remove the debt previous to the 1st of September next, when our quarterly meeting of the Northern Wisconsin Spiritual Conference commences. We have A. F. Ackery, materializing medium engaged for meeting Sept. 1st, 2d, and 3d, next. All donations will be thankfully received, and acknowledged in whatever Spiritualist paper you may designate. J. H. Hill, Wm. R. Pettengill, Dr. J. C. Phillips, Secs.; Trustees of First Spiritual Society of Omro, Wis. Omro, Wis., July 21st, 1882.

We have received the prospectus of the Niantic Camp-meeting for 1882, which we have not room to publish in full. The prospectus sets forth the merits of the location and appointments, and also gives the names of the officers and the various committees. President, E. R. Whiting, of New Haven, Ct.; Vice Presidents, Mrs. F. A. H. Loomis, of Meriden, Ct., and A. T. Robinson, of Bristol, Ct.; Treasurer, James E. Hayden, of Willimantic, Ct.; and D. A. Lyman, of Willimantic, Secretary. They report a capital of \$8,000, all paid in. The camp is situated on the Niantic river, about one mile from the open waters of Long Island Sound, and contains about 40 acres. Over 400 lots 25x50 have been laid out, and 200 are leased. Many of the remaining lots are very desirable, and will be offered for selection upon the grounds on Wednesday, May 17, at 1 o'clock, P. M.; after which date, parties desiring lots can obtain them by applying to the committee on the grounds. The grounds will be open on and after June 12th, and public speaking will commence on Sunday, July 16th, and continue till August 20th. Any information will be cheerfully given on application, by D. A. Lyman, Secretary, Willimantic, Ct.

MIND AND MATTER CIRCLE.—We invite the special attention of our readers to the message department of the paper, which contains so much that is explanatory of the spirit life and its varied individual experiences; and at the same time so instructive as to matters that relate more immediately to the welfare of mortal humanity, as the best and highest preparation for that eternal state that lies beyond the change called death. For conciseness, eloquence, logical wisdom and clearness of illustration, some of those communications cannot be surpassed. The spirit teachers who are behind this favored medium, Mrs. F., have not only demonstrated their high qualification for the work they have begun; but they promise to give to the world in future such facts as will point the way to the attainment of the highest good of spirit, as well as mortal humanity. Will each of our readers call the attention of their friends and acquaintances to these spirit communications, so that they may be read as widely as possible; for if they are read they must arrest the attention of even those who are in a measure indifferent to the vast import of the mission of Spiritualism. Having to have those communications stenographically reported, we are necessarily subjected to much additional expense and labor, but this we cheerfully undergo in order that the truth may be spread as widely as possible. Assist us to get it before the world.

SPIRITUALISTS' camp-meeting at Lake George, N. Y., from July 23d to August 27th, 1882. Railroad all the way. Excursion boats via Saratoga Springs to camp grounds, Lake George. Speakers for Sunday, July 30th, Prof. J. R. Buchanan, of New York and Mrs. A. E. Buckley of Conn. Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat riding, fishing, drives, and amusements on Mondays, Wednesdays and Fridays. Speakers for each week will be announced from platform, each Sunday. Lots of different sizes sold during this camp-meeting ten per cent. less than the regular price. Lots for those bringing their own tents, free this season. Tents can be rented on the ground for two or four persons—unfurnished, per week, \$3; furnished, per week, \$5; furnished for the season (six weeks), 12; unfurnished, for the season, \$10. Spirit phenomena.—Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including genuine spirit materializations. Board and lodging furnished on the grounds at reasonable rates. P. S.—Special arrangements have been made with the Central House, Lake George, at greatly reduced rates. For information, address, A. A. Wheelock, Sec'y and Gen. Superintendent, Ballston Spa, N. Y.

THE PEOPLE'S CAMP MEETING will be held on the grounds of the Cassadaga Lake Free Association from July 28th to Aug. 28th, inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio. The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thomas Lees, of Cleveland, Ohio, will have charge of children's department, and organize progressive Lyceum. Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chatauqua, then take D. A. V. & P. R. R. to Lillie Dale. Ample hotel and boarding accommodations for all grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will insure programme with full particulars by return mail. A. S. Cobb, President, Dunkirk, N. Y. JOE W. ROOD, Sec'y, Fredonia, N. Y.

LAKE PLEASANT.—The Ninth Annual Convocation, at Lake Pleasant, (Montague, Mass.), on Hoosac Tunnel Route, from July 29th to Aug. 27th, 1882. Speakers:—Sunday, July 30, W. J. Colville, Boston, Mass., Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, Aug. 1, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, Aug. 2, W. J. Colville; Thursday, Aug. 3, Mrs. S. A. Byrnes; Friday, Aug. 4, Mrs. Abby N. Burnham; Saturday, Aug. 5, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, Aug. 6, Prof. J. R. Buchanan, New York city, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, Aug. 8, Dr. George H. Greer, Detroit, Mich.; Wednesday, Aug. 9, Prof. J. R. Buchanan; Thursday, Aug. 10, Giles B. Stebbins, Detroit; Friday, Aug. 11, Cephas B. Lynn; Saturday, Aug. 12, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, August 13, Mrs. R. Shepard Lillie, Brooklyn, N. Y. and Prof. Henry Kiddle, New York city; Tuesday, Aug. 15, A. B. French, Clyde, Ohio; Wednesday, Aug. 16, Mrs. R. Shepard Lillie; Thursday, Aug. 17, Prof. Henry Kiddle; Friday, Aug. 18, J. Wm. Fletcher, Boston; Saturday, Aug. 19, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, Aug. 20, J. Wm. Fletcher; Sunday, Aug. 20, Mrs. Helen L. Palmer, Portland, Maine; Tuesday, Aug. 22, Dr. H. B. Storer, Boston; Wednesday, Aug. 23, Mrs. Helen L. Palmer; Thursday, Aug. 24, J. Frank Baxter, Chelsea; Friday, Aug. 25, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, Aug. 26, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, Aug. 27, J. Frank Baxter and Ed. S. Wheeler. Edgar W. Emerson, of Manchester, N. H., J. Wm. Fletcher, of Boston; Mass. and J. Frank Baxter, of Chelsea, Mass.—three of the best public test mediums in the country—will give tests from the speaker's platform after the lectures; Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23d to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day. The hotel has been leased for the season by Mrs. A. D. French, of 351 Columbia Avenue, Boston, who gave such genuine satisfaction to the guests of the house last year. The hotel will be opened for the reception of guests from July 15 to September 15. Table board, \$5 per week; transient board, \$1 per day; dinners, 50 cents. Meals also served on the European plan. Extra charge for meals sent to rooms, or to any part of the camp ground. Rooms from \$1 to \$2 per day, according to location. First-class laundry connected with the house. Address, Lake Pleasant, Montague, Mass. Refreshments can also be obtained at Mr. F. E. Stedman's Lake Shore Cafe. Numerous campers will furnish lodgings in their tents and cottages, at 25 and 50 cents per night. Cot-beds, mattresses and blankets can be hired of W. F. D. Perkins, Lyman Street. For particulars concerning transportation of camp equipage and baggage, schedules of railroad fares, etc., see annual circular, which will be sent, post paid, on application to John H. Smith, clerk, Box 1452, Springfield, Mass.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.
Total Cash..... \$183 40

PLEGGED.
Total Pledged..... \$246 50

Mr. Geo. Rall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Lecturers and Mediums Attention.

Editor of *Mind and Matter*:

OMRO, WIS., July 3d, 1882.

Be kind enough to ask speakers passing through Chicago or Milwaukee to write me with a view of engagement at our September meeting. Also would like to secure one or two first-class test mediums for same occasion.
Omro, Wis. DR. J. C. PHILLIPS.

MAGNETISM.

J. H. Mendenhall vs. Wm. B. Fahnestock, No. 2.

In an article under the heading, "The Clear-mindedness of Man," published in MIND AND MATTER, Vol. iv, No. 25, Dr. Fahnestock has given expression to some grand truths as touching the interior and superior power of man, embracing in his broad sweep, not only the capacity of mind to act over distance of space, but also of the past, present, and future of Time. And though he does not mention the subject of magnetism directly in said paper, he has dropped some thoughts which are not wholly irrelevant to that subject, which thoughts or expressions afford foundation for strong testimony in favor of the magnetic theory—a theory wholly denied by Dr. Fahnestock, but as zealously accepted by the writer; and as I propose to defend said theory against Dr. Fahnestock as well as all other opponents of this science, at least until I may learn my error, I wish to notice said expressions in this my second paper on the magnetic theory.

Our very talented brother commences his article with these words: "Men and women, particularly those who are sensitive or mediumistic, have a natural power, which, when fully developed, enables them to see, feel or read the character of individuals from a lock of hair, a photograph, their hand writing, or anything else that has been handled by them," etc. Now to me, these are jewels of great price, as they contain the key note to the science of magnetism, and though I have alluded slightly to the faculty of character reading in my former article, the fountain of thought seems to be newly inspired at this writing; consequently you will see the propriety of my going, in part, over the same territory of thought. When Dr. Fahnestock asserts the power of reading character from lock of hair, photograph, hand writing, or other merely handled objects, he, though unimpressed, admits the existence of an interior, invisible, refined, essence susceptible of being imparted to said objects by the persons whose characters are thus read by the sensitive or psychometric reader. This single admission on the part of Dr. Fahnestock, is a tacit declaration in the strongest sense of logical reasoning of the identical, subtle element and principle for which the practically educated magnetist contends. For as I have remarked in my former article, it is not from any external phase, marks or signs of the objects viewed by the sensitive reader that the character of a person is thus read; but from an invisible aura constituting a part and parcel of said persons very being, previous to being imparted to the objects viewed; and was so important to said objects or articles in virtue of their contact with said persons. If character could be read from an external view of the outward signs—visible appearances, etc., of objects, then it would not require the interior perceptive powers of the sensitive to delineate these finer threads or properties of life—all persons having the organs of external sense, could read character equally well with the sensitive. But such is not the law governing the case. The very fact that it requires the action of the superior senses to see, feel, and comprehend those interior semi-mental forces leading to character itself, is *prima facie* evidence of their rarified, subtle existence; not only originally with said persons, but with the very objects *pro tem* serving as instruments for character reading. And as these properties or forces must necessarily be transmitted to said objects through which character, etc., is understood, read and described, before such can actually take place through said means, why, it becomes a self-evident truth, that there exists a law by and through which substance can be imparted, not only from object to object, but from living persons to their fellow beings, in which the phenomena of attraction not alone in nature is seen, but all the wonderful phases of change in the realm of mind or matter take place; and this subtle force is the identical agent which the learned lexicographer, Mr. Webster, defines as magnetism.

Now I do not wish to launch too far out into the realm of metaphysics, for argument to establish the truth of my claims as a magnetist; but so much, and so important, are the truths involved in magnetics, that any powerful fact not too distantly related, that may be adduced as evidence, seems to be legitimate to the case or matter in dispute. With this license, I will further quote Dr. Fahnestock before proceeding to give phenomenal testimony coming under my own observation and practice. In the same article, Dr. Fahnestock in speaking of the power of spirits to impress man with their thoughts, ideas, etc., says, "This is effected by the reaching out of man's faculties and blending with those of the spirit. This enables the one to impart and the other to receive." Now it is evident that, if an idea is imparted by a spirit out of the body, and is received by another in the body and *vice versa*, there is a law of communication, by means of which, said idea passes from the one to the other. Not only this; but it is equally evident that the idea being thus passed, is a real entity—an essence or substance as really so as a stone thrown from one body to another. Though it may be too rarified to be seen by mortal ken, it can be seen and recognized by the keen perceptive eye of spirit, under favorable conditions. For, if an idea is not substance—is not a real entity, how could it pass from one to the other? How could the impressor impress another's mind with an idea, if said idea be mere nothing? Can there be motion without a moving substance? Can there be a shadow without a substantial object? Certainly not, nor an impression without a substantial stamp with which to produce said impression. Why, if an idea be not substance, and yet can be impressed upon or into another idea which would also be equally nothing, then it would be equivalent to that of nothing acting upon nothing, producing an effect real, substantial; an idea, then, which there can be none more absurd. The fact, then, that an idea of one person or spirit is impressed upon or into the mind of another, is proof positive that substance can be communicated by and from one person to another. And now, as magnetism is admitted to be a substance, demonstrated by the great Reichenbach in his recent investigations—a substance which perhaps, in point of rarification, approaches nearest to that of mind itself, why, it is but reasonable to conclude, that it too is communicable from one individual to another, producing phenomena corresponding in nature to its quantity, quality and power. That such is the fact to every truly practical magnetist there is not the shadow of a doubt. Why, sir, there is no substance known to man, that is not subject to the law of motion either voluntarily or involuntarily, possibly both. And now, as thought, idea, magnetism, etc., are all shown to be real, substan-

tial essences, and are recognized by their phenomenal effects upon matter, I shall proceed with an array of facts as touching the magnetic theory, that will furnish the most positive proof of, not only the existence of magnetism, but also of its property or susceptibility of being communicated from one person to another by their being brought in contact, or within the proper distance of each other to admit of its united action.

In the year 1847, I was intimately acquainted with a young lady, Miss N., who was an excellent magnetizee, and whom I had many times brought in to the magnetic state or sleep. In fact she was the best subject for magnetic influence I ever met with. Upon one occasion when I was making a visit to the place of her abode, and had reached within a short distance of said place, I bethought me to induce her to enter the magnetic state, and to place herself in a certain apartment or parlor in which we had frequently met for magnetic experiment. Now, while I was yet some distance from her, and my where-a-bouts undoubtedly unknown to her, I concentrated my will force upon her (supposing her to be in) to the end above mentioned, at the same time having a familiar piece of music on my mind that was also quite a favorite of hers. When I reached the door leading into the parlor, with whom should I meet but Miss N., enwrapped in magnetic sleep, humming the identical air that I had been passing through my mind. And what was more astonishing yet, she had gone immediately from the wash-tub, in her wash-clothes into the parlor. Now what does all this tell to the logically thinking experienced mind? There is but one solution to the problem, viz., a real, substantial force was communicated from me to that young lady—a force, too, which, in point of nature and quality, was in exact accord with the will force and emanations of my own mind—nay, that very force itself; the atmospheric magnetism, in all probability serving as the medium of communication of my own magnetic force, the former being of a coarser grade, therefore adapted to the passage or conveyance of the latter. Dr. Fahnestock may claim—of course he will—that the young lady was naturally in the "Statu-volic" state, and was, therefore, aware of my near approach, wishes and purposes, and hence the whole result. But not so, the lady was one too modest and well trained in the art of etiquette to enter the parlor for the reception of company, in her washing suit. The great susceptibility to the lightning of magnetism, hurled by my will, seized and controlled her too suddenly to allow her to think of changing apparel.

Upon another occasion, without the ordinary manifestation, I induced the same lady to enter the magnetic state, my special object being to convince a powerful skeptic (though a man of learning in many respects) of the reality and wonderful power of mind upon mind, when exerted in harmony with the law of magnetism. The lady conversed freely and intelligently with me, but seemingly had no power to converse with or even hear the conversation of the skeptic and others present. I eventually brought the lady magnetized and the skeptic *en rapport* by means of the proper magnetic manipulations between them, i. e., by his consent and will, I caused a magnetic force substance to pass from his system into that of the subject; so that she was partially under his immediate control, when she would readily converse with him and obey his behests. What, I ask, was it that produced the change in the magnetizee, inducing her to converse with the skeptic, whom she had before refused to hold converse with? What, I ask, was it, but the magnetic chain then produced in the skeptic's mind by those magnetic manipulations, which reached and held her fast in his control? As corroborating evidence of the fact of her being under the force or power of magnetism, I have only to state that it was necessary for both the skeptic and myself to make the customary counter manipulations over the subject's person before she was fully able to recover from the magnetic state.

Again, my mother, during her earth life, was an excellent magnetic subject; in the approaching eve of her mortal career, she became, physically, quite helpless, and often required my magnetic aid. So susceptible was she to my magnetism, that it often required but the fewest passes of my hand over her system to bring her into the sleep, when she would be under my immediate control. And though in her normal state she would be powerless to walk of her own strength, she would, under the power of my will and magnetism, pace the floor, to and fro, with the sprightliness of younger years. Why this change? What but the fresh supply of magneto-vital force received from my organism ever enabled her to reinvigorate her system, for the time being, with the active powers of locomotion?

One other case and I close this paper. During the year 1876, my little daughter, then not five months old, was taken suddenly ill—thought to be beyond recovery. Through a very ancient method of magnetic healing, I brought my magnetic powers to act upon the apparently dying infant; and within twenty minutes, to the astonishment of myself and wife, the little sufferer was in a quiet sleep; and after some magnetic manipulations, it was in a state of profuse perspiration. In an hour hence it awoke, free from any symptom of pain and finally recovered. What had "Faith" or "Belief" on the part of that babe, incapable of rational thought, to do in the restoration of its health? Fraternally,

J. H. MENDENHALL.

[TO BE CONTINUED.]

An Appeal to the Kind-hearted as Liberal Friends of Progress.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

Dr. J. W. WOODWORTH, Healing Medium.

Materialization Triumphant in San Francisco.

Editor of Mind and Matter:

Despite all the efforts of the "Bundyties," the work of the materializing spirits goes bravely on, untroubled by "Martial Music," and untarnished by the tongue or pen of slander. Since Coleman's wind-mill tilt against Mrs. Southey, her seance room has been repeatedly put under "crucial test conditions," and the most overwhelming demonstrations of the genuineness of her materializations has been given. The writer attended her seance recently, and took notes of the "appearances," and thirty-six spirits presented themselves in a good light, many of whom were personally recognized.

Two of the spirit band, Miss Inez Logan and Miss Lottie Clifford, led the writer up to the medium, who was reclining on a sofa, entranced, and Inez said: "I want you to put your hand on my medium to see that she is not a roll of cloth." Whereupon Lottie released my right hand, with which I touched Mrs. S. upon her head, shoulder and person, while with open eyes I scanned her entire person in good light, till two of my senses were satisfied beyond doubt. Miss Inez still holding my left hand, then conducted me back to the curtains and dismissed me in most graceful style. No conceived skeptics will enhance my regard for their sagacity, hereafter, by claiming, as many have, that Inez and Mrs. S. are identical. And I can no longer feel, as many do, at first witnessing her manifestations, that "they are too real to be true."

I am informed by Rev. Mr. Parker and other credible witnesses, that Dr. D. McLennan has given several materializing seances of late, that, in their opinion, demonstrate beyond question the genuineness of his powers. A fact I am glad to note.

Mrs. Reynolds' seances grow more and more positive in demonstration of the genuineness of the forms appearing, especially of those of her band. Mr. Bird now appears at nearly every seance, and talks in a low husky voice, giving us valuable instruction, both verbally and in writing. He has commenced a series of communications upon materialization, which I shall forward to MIND AND MATTER as soon as completed. These he usually writes behind the curtains in the dark, but some of the time he reaches through the curtains and writes upon the table in full view. He has taken the medium, entranced, and held her before the curtains, both in full view, two or three times of late. Last week he and Miss Lillie, the beautiful daughter of Editor Roberts, stood, with open curtains and clear light, and conversed with the writer for nearly five minutes. While doing so, I requested them to let me see the medium, when they moved back a step, while I moved the curtain sufficiently to see her full form lying prone upon a sofa at the left, near the door. I know it was her. No mistake, hallucination, or psychology about it, Sir Skeptic!

Miss Roberts is as real in person, manner, movement, and speech, as a mortal, and she is as affable, gentle, witty, and intelligent as any young lady of my extensive acquaintance. She paid me one of the most graceful, delicate and gratifying compliments I have ever received from mortal or angel, for a recent lecture given upon Materialization. Her diction proved that the schools of spirit life are at least equal to the best of earth.

Little Effie Foster is one of the principal characters of the regular band. She is one of the first to appear at each seance, usually peering through the curtains and saluting all her acquaintances in her sweet child-like way. Several times she has stood before the curtains in full view, talking to various members, and giving them unique and remarkable "testers," as she calls them. These consist in giving names of spirits present, and sometimes of stranger sitters; and very often she details the acts and conversation which parties present have engaged in prior to coming to the circle. Much amusement is thus afforded to the circle, often at the expense of the one whose secrets(?) she reveals. She is usually very considerate for a child, and feels very badly when she hurts any one's feelings by her revelations. Mr. Gruff, who has principal charge of the seances, has some amusing "scenes" with Effie, trying to suppress her prattle. Often we hear both talking at once behind the curtains, each in their characteristic voice and manner, as different and distinct as two mortals of the same age and sex.

Near the close of each materializing seance, stranger sitters are nonplussed, and all amused by the appearance of Star Eye, a vivacious, witty and versatile young lady, who comes out and greets her acquaintances with pleasant remarks, and occasionally kisses the most familiar. After a little she returns to the cabinet and "brings out Gruff in a horn," as she playfully terms it. She brings out a speaking trumpet about four feet long, which she holds in various positions, usually in her hands dropped down to her side, or in front of her knees, or swings it around the circle in the faces of the sitters; while Mr. Gruff, seemingly inside of the horn, talks, jokes, smacks as if kissing the ladies, and sings snatches of songs, etc. That Star Eye does not do this talking, etc., through the trumpet, is proven by her talking and giggling (to which she is much addicted), at the same time that Gruff is speaking; besides the two voices are not alike in the least, and further, all the sitters can see that there is no "rubber tube" or other connection between her mouth and the trumpet. All such nonsensical theories of skeptics are simply laughable to those who have witnessed these performances for months. Mr. Gruff is a personality distinct from Mrs. Reynolds, or any other mortal or spirit. Once or twice I have seen him dressed in citizen's clothes, of black, looking quite ministerial, and if, in the orthodox sense, he is not very "pious" (bilious(?)), he can well imitate the "wang-doodle" style of preachers.

During my attendance for the last three months I have witnessed several personal recognitions of these celestial visitants by the regular attendants, some of whose kindred came every time, and also by strangers from abroad, of whom neither the medium nor the circle knew anything. Some of these cases have already been detailed, so I need not particularize. The more I attend her seances, the stronger grows my conviction of the spiritual origin of Mrs. Reynolds' manifestations. Not because I get more and more psychologized, duped, addled, or crazy, as some of the wisecracks will have it; but because the positive evidence accumulates, and all of the doubtful appearances are cleared up by thorough analytic examination.

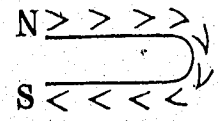
Our Sunday meetings at Laurel Hall are a success, growing more popular, bringing out intelligent audiences, increasing in numbers notwithstanding it is picnic season. Mrs. Reynolds, when in proper condition, gives splendid ballot tests,

and is improving. My lectures bring more compliments than dollars, but my friends are working for better compensation, and the financial prospects are brightening, and I am most encouraged of all by the generous sentiments of appreciation given me from the spirits, both materialized and otherwise, communicating to me. I know full well, by many years of experience, what it costs to advocate and defend unpopular truth; but no earthly nor hellish power can intimidate me nor drive me from the post of duty, while I am sustained by my angel guardians!

DEAN CLARKE.

No Current in Magnets.

The attractive and repulsive forces, are greatest at the end of either arm, and least in the middle of all common magnets—where the polarity changes—because, each magnetic atom, has a North and South Pole, and as they do not change their relative position to each other, throughout magnets, they necessarily present different poles at the end of either arm. (See cut.)



The fact that the magnetic atoms do not change their relative position to each other throughout magnets, whether straight or curved—their attractive and repulsive powers, being independent, and equal in either arm—least in the middle of magnets, and greatest at the end of either arm—it follows, that the number of atoms in either arm must be greater in long arms than in those which are short—consequently, the power to attract, etc., will increase with their length, as has been proved by actual experiment in straight magnets, from two inches to three and a half feet.

Experiments also show that a magnetic bar a foot long and one-fourth of an inch square, is equal in power to a bar half an inch square of the same length—but the power decreases as the thickness lessens—evidently indicating that a certain size or surface is necessary for power as well as length.

When a piece of iron of any size is placed in contact with each arm of a magnet, so as not to touch each other, the attraction will be toward either arm from all parts of the respective pieces, and their being no connection between the arms, a current is impossible, yet the power to attract is perfect in either arm, independent of connection. To prove this, if each piece of iron be one-half the weight of the magnet's power, and are completely separated by wood (or non conductors) the magnet will raise and support the pieces thus separated, as well as if they joined or formed a single piece, weighing as much as both pieces. If the pieces thus operated were brought together, they would of course mutually attract each other, as single atoms of unlike polarity do, but there would be no current established, but a mere attachment, nor would their coming together increase the power of either or both arms when joined.

The inference, therefore, is plain, that the idea of a current in magnets as heretofore entertained, is imaginary and cannot be sustained.

The repulsive force is equal to the attractive, for when particles or portions are magnetically alike, they repel each other until they become or are rendered unlike—then they attract each other as do opposite electrical influences, all systems, suns, planets and satellites in the universe—and until these powers cease to exist, the revolution and perpetuity of our planet in its orbit will be steady and secure.

Electricity, like magnetism, is a single entity, and currentless until disturbed or evolved by chemical action or friction, whether by human efforts or naturally as in the clouds, then, it is rendered evident to our senses—but its natural tendency or disposition to equalize through conductors of some kind, facilitate the restoration of its equilibrium—when it again becomes latent and currentless.

WM. BAKER FAHNSTOCK, M. D.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

When well impregnated with creosote or dead oil, wood is safe against the attacks of insects, under ordinary circumstances.